





BRIGHAM  
YOUNG  
UNIVERSITY

EAGLE'S EYE MAGAZINE  
1320 WSC  
Provo, UT 84602

HILL EXCHANGE SECTION  
6212 HILL  
PROVO UT 84602





# EAGLE'S EYE

August 1999

Vol. XXX, No. 2



Men of Hope,  
Children of Promise  
p. 24

Dreams From the  
Past for Our Future  
p. 31



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EAGLE'S EYE (ISSN 0046-015) is an official publication of Multicultural Student Services in cooperation with Student Life at Brigham Young University, 1320 WSC, Provo, Utah, 84602. Send comments and free subscription information to the above address or call 1.801.378.5877.

URL: <http://www.byu.edu/stlife/campus-life/multi/eagle.html>

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# C O N T E N T S

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Sculpture by Dennis Smith.



Photo by David Frances Barry, 1854-1934.

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**COVER PHOTO:** Maori young women greet each other in traditional Maori fashion. The salutation, called the *hongi*, is given as the nose and forehead are pressed together. Photo courtesy of Church Historical Department-Archives Division.





In a simply but powerfully written book entitled, The Substance of Things Hoped For: A Memoir of African-American Faith, Samuel DeWitt Proctor makes the following statement:

*One of my white students entered an elevator that I was in already, and I removed my hat. "Dr. Proctor," she said, "why in hell did you take your hat off when I got on the elevator? You're living in the Victorian age." She laughed congenially.*

*"If you'll get off the elevator with me for a moment, I'll tell you." At my stop, we both stepped off.*

*"I'm not a Victorian," I said, "but some things stay in place from one generation to another, and certain manners stand for values that I hold dear. I believe that a society that ceases to respect women is on its way out. Women bear and raise our children, they are bound to them in early infancy; they need our support and security through this process. When we forget that, the key-stone of family and home is lost. When we neglect and abuse women, the family falls apart and children are less well parented, and they fill up the jails and are buried in early graves. I believe that respect for women is the linchpin of the family and the society. Therefore, when you entered the elevator, I wanted you to have automatic, immediate, unqualified assurance that if the elevator caught fire, I would help you out through the top first. If a strange man boarded and began to slap you around and tear your clothes off, he would have to kill me first. If the elevator broke down and stopped between floors, I would not leave you in here. If you fainted and slumped to the floor, I would stop everything and get you to a hospital. Now, it would take a lot of time to say all of that, so when I removed my hat, I meant all of the above.*

*Tears sprang to her eyes. There are some values that abide. They have no racial or ethnic label (pp. 151-152).*

I wanted to share this quote with you because I believe that it contains multiple lessons in human relations. First, it is an example of how understanding between individuals from different racial backgrounds can be accomplished if we are prepared. The mutual understanding Proctor achieved during this teaching moment was not by chance. It required much preparation on his part. I dare say, even a lifetime of preparation. His preparation included a formal education, religious conversion, a multitude of negative experiences brought upon by his color and the segregation-era of the south, and numerous positive experiences made possible by his brilliant mind and stunning perspectives on life.

Second, it represents the idea that all education does not happen in the classroom. I am sure this young student was not prepared for the answer Proctor gave. Nor did she know that the elevator experience she had would be counted as part of her education. It certainly didn't appear in any of her curriculum or class schedules. In her youthful ignorance, this young woman simply sought opportunity to educate Proctor about his Victorian way of thinking. Perhaps, it was even an attempt by her to reach out and bridge the generation gap we hear so much about. Whatever the reason, Proctor seized the moment and quietly instructed. Respectfully requesting the use of her time, if she had a "moment," Proctor taught a lesson that will not be forgotten. He did it with love, with power, with purpose, with honesty, with sensitivity, and with the future in mind. He knew that the information he presented to this student would be life changing. I believe her understanding of the principles he spoke about is confirmed by the simple statement, "Tears sprang to her eyes."

Third, Proctor's quote focuses on the family and the great importance of women. As I read his words, they reminded me of *The Family A Proclamation To The World*, the role of women in the eternal scheme of things, and the responsibility men have in the family. Proctor's description of respect for women being the "linchpin of the family" confirms age old principles our religion has taught since our mother Eve was placed in the garden. This young woman learned more--in these few minutes with Proctor--about the cooperative role of men and women in the family than she could have learned in a semester of classes on family relationships.

Finally, Proctor's closing statement, "Now, it would take a lot of time to say all of that, so when I removed my hat, I meant all of the above," reminds me that simple gestures may be used to express very deep and meaningful thoughts. A smile, a handshake, acknowledgment by a nod of the head--all have meaning. However, this meaning is given greater importance when people know who we are and what we stand for.

Many opportunities to educate others about our beautiful cultures occur daily. Opportunities to more correctly inform and change negative perceptions about ourselves are powerful moments that require preparation. Let us prepare together and in so doing, make a positive contribution to the communities of which we are a part.



Vernon L. Heperi  
Director of Multicultural Student Services

*Vernon L. Heperi*

Vernon L. Heperi, Director  
Multicultural Student Services

*You're looking at our first ever summer issue! With this issue comes a different staff. Four of us from the past staff (Keali'i, Alicia, Jennifer, and Ruben) are still here. Rhiana Fenn, Revina Largo, and Neng Lao have been valuable new additions to our staff. For our staff page, we wanted to do something different. Rhiana, Revina, and Neng all have current photos here, so you can get to know them. However, the rest of us, you'll see in a younger light. Baby or child pictures are much cuter, so we put those in along with a favorite quote and scripture.*

John 14:26-27 I love to read this scripture, because it reminds me that I am never alone. With all the joys and trials of life, it is comforting to be reminded that the Lord watches over us constantly. And that through Him and His Spirit, we can find comfort and direction in all things. "Stand a little taller . . . Rise a little higher . . . Be a little better."

--Gordon B. Hinckley



**Jennifer D. Gonzalez**



**Rhiana Fenn**

The Doctrine and Covenants 122: 7 I like this scripture because it reminds me that even in our worst, most helpless points in our lives, no matter what the circumstance, there is a positive aspect to learn from all experiences.

"If you look at what you have in life, you'll always have more. If you look at what you don't have in life, you'll never have enough."

--Oprah Winfrey

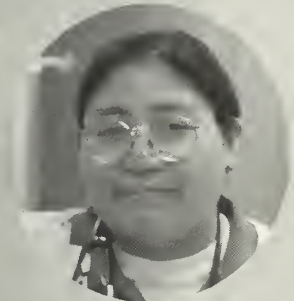
John 16:33 Life is wonderful! If we do what we're supposed to and have faith in God, there really is nothing to be afraid of.

"Our lives are made up of thousands of everyday choices. Over the years, these little choices will be bundled together and show clearly what we value."

--Boyd K. Packer



**Ruben H. Arredondo**



**Revina Largo**

Jacob 2:17-19 This is one of my many favorite scriptures. I like these verses particularly because they help to remind me of my priorities.

"No matter how serious the trial . . . [God] will never desert us . . . we may pass through the fiery furnace; we may pass through deep waters; but we shall not be consumed nor overwhelmed. We shall emerge from all these trials and difficulties the better and purer for them, if we only trust in our God and keep His commandments."

--George Q. Cannon

Matthew 11:28-30 This is my favorite scripture because it changed my life. It taught me where to find lasting peace and happiness.

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."

--Joseph Smith



**S. Keali'i Enos**



**Neng Lao**

The Doctrine and Covenants 18:19 This particular trinity of virtues has given me much courage and strength throughout my life. During times of great uncertainty and fear, I have always prayed for and been blessed with safe shelter. By giving my all and hoping for the best, I have discovered that my path is not as rocky as I had first visualized. The steep climb is worth it; the view is breathtaking.

1 Timothy 4:12 I like this scripture because it is a reminder of how important our example is. Whether we know it or not our daily actions reflect our inner beliefs. It helps me to stop and look at what I am testifying of through my actions.

"The things of God are of deep import, and time and careful and ponderous thought can only find them out. Thy mind, oh man, if thou wilt lead a soul unto salvation, must stretch as high as the upmost heavens and search into and contemplate the darkest abyss and then commune with God."

--Joseph Smith



**Alicia Ormsby**



## MSS Welcomes Michael Campbell

by Ruben H. Arredondo

Michael Campbell is one of the newest additions the Multicultural Student Services (MSS) office has to better serve its students. Campbell, of the Iroquois-Cayuga tribe, is a native of Gowanda, New York. Though a native of far away New York, Campbell is no stranger to Brigham Young University (BYU) or to music. Music has been a part of Campbell's life since childhood. He was raised in a musical environment and a desire to work with music has continued throughout his life. After serving a Church mission in Seattle, Washington, Campbell went on to complete his undergraduate studies at BYU where he earned his B.A., majoring in music. It was at BYU

that Campbell also met his wife, Lluvia.

While at BYU, he was a member of the performing group Lamanite Generation (now known as Living Legends) for five years. Performing with the group enhanced his desire to serve others through music. Eventually, he combined his musical talents with the reasoning, organizational, and other skills he learned when he attended law school. It was at the University of Buffalo Law School that Campbell learned those skills that would enhance his ability to work with music and musical groups. Campbell was able to assist with the direction of the Hill Cumorah Pageant in Palmyra, New York. Working in the pageant only enhanced his love for music and dance.

Recently, Campbell and his wife Lluvia decided their family needed a change. Last November, they moved their family to Salt Lake City, Utah, where

they are currently living. Campbell stated that initially the children had some difficulty in adjusting, but now, the move has turned out to be "one big vacation!"

It is this attitude, along with his musical abilities, that will allow Campbell to thrive in the MSS office. Campbell started working in the office this past March. As a member of the staff, he will divide his responsibilities between advising students in academics and directing the new Multicultural Student Organization (MSO, *see related article on page 14*). Campbell is thrilled about the new group. He says, "I love working with my own people. There is no greater satisfaction than helping your own people develop their talents." The MSO will incorporate all the cultures served by MSS into one show with both modern and traditional numbers. He looks forward to teaching students in all areas of song and dance, no matter their skill or ability. The rest will come as students work hard with enthusiasm. "It's an exciting time," says Campbell. "It's especially exciting now that . . . the new group incorporates the African American and Asian cultures." Campbell hopes that through his service with the MSO, participating students will grow spiritually as well as learn to share their talents--both learned and innate--with BYU and the surrounding community.

## MSS Personnel Exchange: Ann Marie Lambert

by Neng Lao

The Multicultural Student Services (MSS) office welcomes Ann Marie Lambert. Lambert and Liana Brown, a former MSS coordinator, switched job positions during the summer. Lambert says that she is excited about the change. After working for several years as an advisor in the BYUSA Student Leadership department, she is looking forward to being the MSS Career Training Coordinator.

Lambert is originally from Riverside, California. She has been living in Provo and working at Brigham Young University for the past nine years and admits that it is the job opportunities that have kept her here. Although not married, Lambert expressed with humor that, "With all the students that come and go, I figure I have a couple of thousand 'children.' I also have a house in Provo and [maintaining it] takes all of my time and money--just like kids."

When asked whether job changes, such as Brown and hers, were common throughout campus, Lambert replied, "I guess that's not the most common way. But I think [Dean] Jan Scharman and Nolan Reed



Photo courtesy of Michael Campbell.

The Campbell family. Behind sofa L-R: Brittany, Montgomery, Tishna. Seated L-R: Lluvia, JoElle, Michael, Christian.





Photo by Neng Lao

MSS welcomes Ann Marie Lambert as the newest addition to the office.

[Associate Dean], are very open to trying new things, finding what works best for people, and looking for new and better opportunities."

Some of Lambert's opportunities include the advising and counseling of scholarship awardees and working to meet the financial and academic concerns of all MSS students. Lambert admits that she has not worked much with ethnic minority students, but she has always had, "a desire to have those ties, and close coordinations."

Now, as an integral member of the MSS team, she says, "We always want to do and assist more students than we currently are. We hope to provide leadership skills and training, or at least be a source that can connect students to job programs and clubs that are campus wide."

Lambert has definite plans regarding the Career Training workshops. As the Career Training Coordinator, she will have the privilege of setting up incoming students, served by MSS, with jobs on campus as part of their financial aid package. "The workshops have taken the MSS programs to the next level

and will continue to do so. We want [the students] to try new things that will compliment what they're learning in the classroom," said Lambert.

In closing, she affirmed, "In the past I've thought about working in the Multicultural Student Services office . . . I'm just glad the opportunity came."

## SOAR '99: "Arise, go forth, and conquer!"

by Jennifer D. Gonzalez

Among the throngs of high school aged youth who visit Brigham Young University (BYU) each

summer for camps, conferences, and workshops, there is a very unique group of students. While many teenagers use the summer to leave school and academics behind, American minority high school students from across the United States come to BYU for a week of intense college preparation as participants in the Summer of Academic Refinement (SOAR) program. They spend hours studying, preparing and taking the ACT, participating in workshops, and learning to navigate the many obstacles that come with the decision to attend college. This year, the words of Alfred Lord Tennyson, "Arise, go forth, and conquer!" served as a reminder to the participants that the reason they had given up a week of their summer vacation was to

further prepare to fulfill the dream of a college education. As Richelle Andersen, the program coordinator, explained to the students, "You are embarking on a great challenge in front of you, the opportunity to attend college. It may be challenging . . . but if you follow the counsel of the Lord, if you search diligently and pray, and work with all of your might, you will be able to arise and conquer."

The mission of SOAR is to inform potential American minority students of the various colleges, majors, and services available at BYU. Furthermore, the SOAR program seeks to prepare participants to be competitive applicants for admission to BYU. The benefits of SOAR, however, go far beyond the mission set by the staff of



Photo courtesy of John Pendlebury

Participants at the first session of SOAR '99. **First Row L-R:** Hyrum Monsivais, Fabio Gaertner, Wil Johnson; **Second Row L-R:** Vicky Razo, Angie Padilla, Bobby Melara, Jennifer Betham, Giselle Johnson, Nativa Cazeau, Susiane Siulua, Denise Macias, Michelle Diaz, Rich Rowley, Shauna Pierce, Jackson Tukuafu, Glen Thomas; **Third Row L-R:** Jeanelle Carden, Lincy Giron, (far right) Rob Bower, Alane Izu, Joey Cano, Adam Karrati, Kekoa Kelly; **Fourth Row L-R:** Alicia Ormsby, Doug Bower, Gio Paoli, Sergio Pereyra, Eden Anderson, Crystal McCombs, Amanda Lewis, Rebekah Scott, Tacey Atsitty, Pebbles Tano, Janet Holiday, Sandra Clarke, Michael Hinojosa; **Fifth Row L-R:** Michael Negale, Andy Morales, Abe Mills, Jason Young, Alex Munoz, Maggie Roulain, Mario Tlatenchi, Tawnya Lynn, Krystle Seschille, Martha Soriano, Jon Aki; **Back Row L-R:** Brian Kinlacheeny, Jake Monsivais, C.J. AhYou, Jesse Fox.





Photo courtesy of John Pendlebury

Participants at the second session of SOAR '99: **First Row L-R:** Alicia Ormsby, Ilona Thompson, Mavy Torres, Jeanelle Carden, Leise Reid, Amanda Matagi, Angie Demars, Melanie Inthaly, Dave Arroyo, Francisco Kortman. **Second Row L-R:** Spencer Tolman, Stephany Dedios, Racheal Noker, Richard Rowley, Wil Johnson, Sharon Jim, Rafael Brioso, Kellen Park, Shauna Pierce, Helaman McCormick. **Third Row L-R:** Vai Funaki, Adrienne Waters, Alek Gilmore, Krystal Julian, Lisa Benally, Mariel Flores, Autumn Jones, Melissa Mendoza, Hi'iaka Crabbe, Liz Lilo, Yazmine Contreras, Chrystal Masaquaptewa, Ivon Sanchez, Cumorah Fulton, Sandra Clarke, Michael Hinojosa. **Fourth Row L-R:** Abe Mills, Ezra Hernandez, Sasheen Sandoval, Jenny Nelson, Joe Rohr, Tashina Chavez, Jarom Willey, Tanei Atagi, Jill Cox, La Reina Hingson, Malia Andrus, Shannon Wood, Jennifer Riquino, Jon Aki.

Multicultural Student Services (MSS) which sponsors the event.

For BYU and the MSS office, SOAR serves as a recruitment venue for American minority students, informing potential students of the opportunities and services available to them at the university. This year, workshops given by MSS staff members helped the participants catch a vision of the purpose and mission of BYU. Other workshops focused on developing leadership qualities, learning study skills, and financing college. Students were encouraged to use what they were learning to pursue a BYU education as preparation for a lifetime of leadership and service. In addition to helping the participants understand BYU's mission and the *Aims of a BYU Education*, SOAR is

tailored to help them feel more at home with campus life. The experience also helps them appreciate their unique culture; participants come to understand that

multiculturalism can complement the principles of the gospel and that diversity can flourish within the BYU environment.

For the participants, the

program helps them be competitive applicants for admission to the university by helping them prepare for and take the ACT exam, explaining the academic and social aspects of college, providing admissions assistance, and introducing the participants to MSS and other on-campus services. Andersen states, "If [minority] students are interested in coming to BYU, [SOAR] is the way to come, to get a scholarship, to get to know the resources available on campus, to get people who can advocate for you in the admissions process and [to get] a little taste of what college is like." Furthermore, the contacts and friendships that can be made at SOAR become a foundation for continued academic success, and the curriculum is designed to give the stu-



Photo courtesy of John Pendlebury

Participants at the third session of SOAR '99: **First Row L-R:** Jeanelle Carden, Doorly Mora, Terilyn Laeha, Alexandra Hymas, Dave Stubbs, Richard Rowley, Vedo Gardner, Candice Sonny, AriAnn Fry, Allyson Dang, Susan Yang, Jon Aki. **Second Row L-R:** Sandra Clark, Lahela Lindsey, Kristen Satterfield, Afele Palmer, Wil Johnson, Jayrene June, Meredith Zendejas, Heather Smith, Michael Bevan, Shauna Pierce. **Third Row L-R:** Alicia Ormsby, Amber Smith, Brian Makanoa, Imogene Red Elk, Mathew Serrao, Lata Sitake, Angel Moleni, Billy Saas, Crystal Nunex, Laura Predium, April Patrick, Toni Timeteo, Michael Hinojosa. **Fourth Row L-R:** Daniel Montoya, Dee Baxter, Kory Sekaquaptewa, Lucy O'Reilly, Jennifer Jackson, Michelle Mueller. **Fifth Row L-R:** Marlin Kingi, Abe Mills, Renee Miller, Hannah Johnson, Bryn Huntington, Omai Crichton, Daisy Jessop, Inoke Niu. **Sixth Row L-R:** Sani Scott, Bobby Flores, Eli Lara, Garret Sadowski.



dents the tools that will also lead to social, spiritual, and personal growth.

This year included new additions to the program. First, each member of the MSS staff taught at least one workshop, giving the students an opportunity to begin building a relationship with the different advisors. The program also included a high ropes course near Utah Lake (an obstacle course designed with ropes high in the air) which provided an opportunity to develop teamwork and leadership early in the week. Perhaps one of the most unique and helpful additions to this year's program, however, was the SOAR Challenge.

The Challenge was designed to simulate many of the situations students will encounter during the beginning of their college experience. Students were assigned to groups and given a specific challenge such as gathering materials to complete financial aid applications or finding classes and textbooks. By allowing the students to actively find solutions to common freshmen situations, they began to create their own network of resources.

At first, the task was a little daunting. Most had only been on campus a few days, and often, they didn't even know how to begin. As the students were forced to leave their comfort zones, however, they found it easy to ask questions, look for help, and ultimately find the information they

were looking for. The exercise brought them in contact with services ranging from BYUSA and on-campus employment to the BYU museums and academic advisement offices. Afterwards, students met together to share what they had learned and talk to a panel of current BYU multicultural students. Shauna Pierce, one of this year's counselors stated, "The SOAR Challenge was good for the students because it gave them a real college experience, like finding a job for employment or registering for classes . . . It helped them recognize what resources are there to

help them."

According to Andersen, previous SOAR participants have found that the resources and skills they developed during their week at BYU have been greatly beneficial as they made the transition from high school to college life at BYU. Though coming to college is not without its difficulties, it is obvious from this year's participants that the students are up to the challenge. In light of the week's activities, head counselor, Jeanelle Carden, expressed her confidence and hope at the closing banquet of one session: "It's time for [the students] to

arise and be counted, stand up for what they believe--in their schools, in their communities, or wherever they may be. We want them to know that they can bloom wherever they are planted. We want [them] to know that it's time for them to go forth and share all their knowledge in secular and spiritual matters and to gain knowledge from others."

### **Students interested in BYU who would like to attend the SOAR program during the Summer of 2000 must:**

- be endorsed by their ecclesiastical leader and commit to follow BYU Honor Code standards;
- have a cumulative high school GPA of at least 3.0;
- be of American minority descent representing at least one of the following populations: Native American, Polynesian American, African American, Latino, Asian American, or Southeast Asian Refugee;
- be a high school junior during the 1999-2000 school year; and
- be U.S. citizens or permanent residents.

SOAR 2000 will consist of three one-week sessions: June 26-July 1, July 10-15, and July 17-22. The cost of the program is \$140.00 which includes ACT prep classes, ACT test fee, room, and board. Fee waivers are available for those who participate in the federal school lunch program. For more information, contact Multicultural Student Services at (801)378-3065.





# Looking Out, Moving Forward

## Multicultural Student Services Research Awards Help Students Prepare for the Future

by Ruben H. Arredondo

One of the best aspects of a Brigham Young University (BYU) education is the chance undergraduates have to work one-on-one with professors. Working together with instructors, students can do "significant research that compliments [the] student's field of study."<sup>1</sup> However, these research possibilities are not always feasible for students because of financial or time constraints. In order to assist students in obtaining a "more seamless and complete"<sup>2</sup> education, the Multicultural Student Services (MSS) office began their Multicultural Research Awards program. MSS hopes the program will provide more opportunities for ethnic minorities served by MSS to "apply and practice their disciplinary theories" through research.<sup>3</sup>

Richelle Andersen, On-Campus Education Coordinator for MSS, said that the program came about partly as a result of the office's wish to move itself into the mainstream of the university community through academic partnering efforts. Andersen stated that MSS began the program on a smaller scale to gauge the interest among students. However, when letters were sent out informing students about the research awards, student response was larger than expected. Each proposal had great potential and showed just how involved BYU students are in shaping their own education. The research proposals ranged from studies of global health issues to the study of the Laotian economic history. Among sever-

al qualified applicants, eleven students were chosen to receive awards for the 1998-1999 academic year. The eleven students awarded were: Melissa Carbine, Jonathan Chan, Carolina Chang, Rayna Clay, Sherdon Cordova, Dawn Figuerres, Terrance Forsyth, David Jacobson, Tamara Lim, Sean Luangrath, and Guillermo Rojas.

Andersen expects the program will accomplish two goals. First, as ethnic minority students work one-on-one with professors, she hopes that the campus community will see the abilities of those students. Andersen feels that the research partnering allows students to "shine and show how gifted they are." In addition, those students serve as examples of success to incoming minority students.

The second and most important goal of the research partnering is the advantage such opportunities give students when applying to graduate programs and employment. As students' academic performance improves across the nation, competition for jobs and slots for graduate school openings increases. Andersen says that one of the factors setting bright students apart is their practical experience. "Service-learning is the buzzword in higher education right now. [It] means that theoretical knowledge should be put into practice, be it through research or community involvement. It's trying to find a [real life] connection with what you're learning in the



classroom.” Andersen continues, “Theoretical knowledge only goes so far. If you’re really going to fulfill the *Aims of a BYU Education*, you’re going to have to be able to apply that knowledge. The research awards are one way to begin that practical application process.”

Following are some brief accounts of how the program assisted five award recipients. In the first profile, Carolina Chang worked together with Dr. Mark A. Peterson in researching 17th century Korean census documents to find out more on Korean slavery. In the second profile, Jonathan Chan researched and presented a proposal to understand how global health organizations can function better. In the third, Rayna Clay worked together with Dr. Keith A. Crandall in the testing of HIV evolution models. In the fourth profile, Guillermo Rojas helped pioneer a new Internet teaching program in the engineering department. Finally, Dawn Figuerres, along with Dr. Bruce Van Orden, gathered some experiences of participants in a program implemented by The Church of Jesus Christ of Latter-day Saints in Japan.

### Making Census of Everything

Carolina Chang a senior from Puyallap, Washington, majoring in Korean, researched the history of Korean slavery



Photo by Ruben H. Arredondo.

in order to better understand the people and their history. Working with Dr. Mark A. Peterson, an associate professor of Korean at BYU, Chang researched 17th century Korean census documents in order to better understand this unique event in history.

Chang said that one of the challenges of the research was reading the documents, “because the characters were in Chinese and I’m Korean. So [Dr. Peterson and I] went through the documents together. He would write the Chinese out in English and I would take the translation home and look for names.” After looking through two census documents with Dr. Peterson, Chang became more proficient at recognizing the characters. Eventually, she reached the point where she could tell certain symbols represented names of individuals, their titles, and their age.

One interesting aspect of the research was reading the census reports and noting that documents listed “escaped slaves” along with their location. After researching the document, Chang found out that many escaped slaves were elderly and most likely were not recaptured because of the burden it would have placed on the owner.

Chang valued the experience to do research and feels it

will help her in her pursuit of a legal education. “[The research] was interesting. It made me want to incorporate international law and Korea into my legal education. I want to study documents and contracts in law. I feel if you study the law, you study the people.”

Chang felt the research awards program gave her the opportunity to do something that she would not have otherwise been able to do. “I was supposed to work this semester to pay for living expenses because if I don’t work, I don’t have money. The research grant helped me out so that I didn’t have to work as much and I used the time for research.” Chang also feels that her education would not have been as profitable had it not been for the research grant. “I would have never had that opportunity if MSS hadn’t offered me the research money. I would have just gone through school, worked, taken my classes and graduated with no unique experiences. At first I didn’t know how helpful it would be, but now I’m so glad I did it. I’m so grateful.”

### Healthy, Not Too Wealthy, but Wise

Jonathan P. K. Chan, a senior, pre-medical student from New York, New York majoring in International Area Studies, is anxious to use his education to improve health care on a global scale. While serving a mission in Taiwan and visiting relatives in mainland China, Chan was able to visit some local hospitals and witness first hand the less-than-perfect healthcare provided in many less-developed nations. “The [rural] hospitals weren’t the first places you want to go if you’re sick or hurt,” said Chan. Chan explained that experiences such as those, “opened me up to finding solutions to broader healthcare problems, not just for small parts of the world.” He also explained that there are “many common problems that many underdeveloped nations face,” and that some of those can be eased with the help of international organizations such as the World Health Organization (WHO).

This past winter semester, Chan researched how agencies such as the WHO can assist in the prevention and control of infectious diseases within less-developed nations. Chan used the award money to fund the time he took to research, as well as to pay for his expenses as a member of BYU’s Model United Nations team (MUN) including his trip to New York. Chan worked with Cory Leonard, Director of Student Programs at the Kennedy Center and MUN advisor, while doing the research. He researched specific diseases such as cholera, dengue, malaria, and some sexually transmitted diseases. Though



Photo by Ruben H. Arredondo.

Jonathan P. K. Chan researched and presented a proposal to understand how global health organizations can function better.



researching various aspects of the diseases, his main focus was to come up with solutions on how the WHO could improve its structure and make its actions more efficient.

One of the ideas he proposed was that the WHO take on responsibility for a program that is being carried out on a smaller scale throughout the world. There are ongoing programs where private companies purchase then donate vaccines and medicine in exchange for publicity. Chan's proposal explained that the WHO could encourage more private donations of vaccines in exchange for name recognition for the corporations. He feels the WHO could better identify and more efficiently coordinate efforts to get the medicine and vaccines to the villages or areas where the aid is most needed.

Chan then presented his research proposal at the national MUN conference in New York on a committee with 250 other students from various universities. The opportunity to present his research gave Chan a chance to see how others would react to the proposal. Interacting with other students, Chan got their input and used it to further solidify his proposal. Chan's presentation helped the MUN team place among the first and second places at the national conference.

The research opportunity further cemented Chan's desire to attend medical school. He will begin this coming fall at The New York College of Osteopathic Medicine of the New York Institute of Technology. Attending the school will put Chan one step closer to his goal of "not only focusing on [his local] community, but to reach out further."

### Models of the World Unite

The human immunodeficiency virus, or HIV, is an epidemic that affects millions of people. The total number of people in the world living with the virus is estimated to be at 33.4 million including 1.2 million children under the age of fifteen.<sup>4</sup> There are perhaps thousands of researchers and doctors aiding in the efforts to find a cure for the virus. Among those helping to fight the spread of the virus is one Rayna Clay. Clay is a senior from Provo, Utah majoring in human biology. In the future, Clay plans to become an obstetrician/gynecologist. "I've always wanted to be a doctor," she says, but readily admits the road to medical school hasn't always been easy. "There was one point during my

sophomore year when I said, 'No! I hate my classes! I'm going to be a wedding coordinator. I'm not going to medical school!' That lasted for about a month and then it was over." Thankfully, Clay was just joking. With the HIV epidemic spreading like it is, bright



Photo by Lynette Simmons

Rayna Clay explains how her research helped test HIV evolution models.

minds such as Clay's will be needed to help stop it.

Clay worked alongside Dr. Keith A. Crandall, an assistant professor of zoology at BYU. Together, they tested models of evolution of the HIV-1 gene in order to determine "which model best explains the sequence patterns of the virus."<sup>5</sup> Clay downloaded sequences of HIV from Los Alamos National Laboratory and Gen Bank from the Internet. Once downloaded, Clay tested models of evolution against them. By running the sequences, Clay was able to determine where certain strains were related and determine their common ancestry. Clay states that it is important to know the phylogeny or genealogy of each subtype of the virus so as to determine "accurate frameworks to develop more precise vaccines and control methods for the virus."<sup>6</sup> Determining common models will significantly help HIV research because as Clay stated, the virus has an extraordinary ability to adapt readily to its environment. By better understanding where the virus is "coming from, where it's breaking off, and where it's mutating too," or by understanding its phylogeny, or genealogy, researchers can better "establish clear genetic classifications for the virus and more easily determine methods of prevention and management."

The research award money helped Clay spend more time with research. She noted the time constraints on students and also mentioned that many need to work for the everyday costs of life. The research money allowed Clay to use precious time to research instead of work. She hopes the research will in some way help to ease the suffering that is affecting the quality of life of people all over the world.

### Where in the World Wide Web Is BYU?

Not only will you find BYU in Provo, but in Japan and Mexico as well. Guillermo Rojas, a senior from Mexico City, Mexico with a double major in mechanical and manufacturing engineering, worked with Dr. Greg Jensen to implement new Internet technology that allows BYU students to work with students from around the world. Using the Internet and their connections to BYU's computer facilities, students from the University of Tokyo, Japan and the Institute of Higher Education in Monterrey, Mexico are able to share computer hardware and software to design products using expensive milling machinery at BYU.<sup>8</sup> Rojas was part of the BYU team that worked with students in Monterrey using a Computer Aided Drafting (CAD) program called ProE to design a 4-cylinder gasoline engine.

The students had to devise and assemble the engine from scratch using ProE, designing everything from the knobs to the screws. Using a program that allows conferencing over the web, the students were able to coordinate various stages of planning and design of the engine. Rojas said that the technology allowed students to, "talk to each other and see each other over the Internet, plus it allowed [us] to work on the same screen while [we] were making the drawings. That way, any [changes or modifications] in the parts could be coordinated between both teams."

One of the challenges of the program was that the students in Monterrey were not very familiar with the ProE





Photo by Lynette Simmons

Guillermo Rojas explains how he assisted with the new Internet technology.

program. Rojas and the BYU team had to help them become acquainted with the program. In fact, Rojas used the research award to purchase a copy of the ProE version for students. He then used the program to practice at home, thereby aiding him in his efforts to teach the Monterrey students how to use the program.

What seemed to be most rewarding to Rojas was the opportunity to work with such pioneering technology. "We're doing something that isn't being done anywhere else in the world. Other schools have [course web pages, and on-line postings], but nothing like this. BYU is the first university to use the Internet this way. This is the first time you can actually be talking and seeing students at other universities, working . . . one-on-one with them. That was really neat--to be one of the pioneers of [the program]."

### The Ammon Project

The Church of Jesus Christ of Latter-day Saints is one of the fastest growing religions in the world. It has spread to more than 162 nations and teaches in more than 145 different languages. One of the challenges of moving into these nations is dealing with the cultural differences, especially in nations that are not traditionally Christian.

One of the areas with little history of Christianity is Asia. The Church has spread to large portions of Asia, with membership totaling 635,000.<sup>9</sup> Even so, growth has not been without its challenges. Japan was a nation whose growth concerned General Authorities of the Church. At certain times, there were more members falling into inactivity than there were entering. To deal with this, Elder Neal A. Maxwell of the Quorum of the Twelve, along with then President Cyril Figuerres of the Japan, Fukuoka Mission implemented a program they called the Ammon Project. The program used many of the same principles that The Book of Mormon missionary Ammon did when teaching the non-Christian Lamanites. Missionaries were oriented on the Japanese culture and values and learned how to teach Christian principles to non-Christians in a more culturally sensitive way. Missionaries cultivated investigators to spiritually prepare them for life in the Church, but also cultivated them to adapt to social changes membership in the Church would bring.

The program was implemented for a short time with positive results. Because of the project's limited geographic scope, there was not much documentation of the experiences of those who participated in the Ammon Project. Dr. Bruce Van Orden, of BYU's department of Church History,

wanted to find and record personal experiences and see what impact the program had on the people.

Dawn Figuerres, a senior majoring in International Area Studies from Salt Lake City, Utah, and daughter of President Cyril Figuerres, became aware of the MSS Research Awards program. She approached Dr. Van Orden about doing the research with him. They soon began gathering information about the program and documenting which aspects and principles could benefit a growing church. Figuerres and Van Orden interviewed several return missionaries and member participants in person, through e-mail, phone calls, and mail.

There were two principle characteristics of the program that Figuerres felt stood out to her while interviewing those participants. First, having a cultural perspective of the Japanese helped missionaries to better understand where they should focus their teachings and better serve the people. Second, service was a key to success in teaching Japanese investigators of the Church. "What was most effective, was if the missionary tried to find ways to serve. That was more effective than anything else they could do [to help investigators]," said Figuerres. "Also, [finding ways to serve] helped the missionaries to use their time effectively, to use their resources, be creative, and to use their minds as well as their spirit."

The research opportunity provided Figuerres with a broader perspective of education and a chance to work one-on-one with a professor. "I had never considered working with a professor on a research project. I know about library research . . . papers, tests, etc., but this was a new experience. I'm really grateful for this opportunity. It made my semester!"

The new MSS Research Awards program will allow many students to profit more from a BYU education. The research opportunities will give them the chance to couple their academic learning with hands-on experience. These opportunities will open up greater possibilities as they further their education and move into their careers.

Photo by Ruben H. Arredondo



Dawn Figuerres, along with Dr. Bruce Van Orden, gathered experiences of participants in a program implemented by The Church of Jesus Christ of Latter-day Saints in Japan.

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# Angela Ahn

by Rhiana Fenn

*"To know the future is to experience the reality of your dreams." -Christine Lane*

Angela Ahn is coming to know her successful future through her dreams, which are becoming reality. Angela is a truly genuine individual who has overcome many obstacles in her life, only to reap her rewards and accomplishments for today. A scripture that Angela feels captures her most sought after objective is, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," (John 17:3). This scripture is a favorite of Angela's because as she says, "in essence the object of my life is to become closer to Heavenly Father and to come to know Him."

Angela Ahn, a student employee of Multicultural Student Services (MSS), is from Irvine, California. Majoring in advertising, Angela loves anything creative, especially art and drawing. Angela was recognized as a Remarkable Woman of the Month (sponsored by the Women's Services and Resources and Student Leadership departments) in March of 1998. Not only did she gracefully accept this recognition, but she also recognizes the importance of being and setting a good example for others, especially while having a title such as Remarkable Woman of the Month. She feels that it is important not only to set an example while representing a title, but to carry on a good name for the future and continue doing good things for others. "It's like being a missionary. People are looking at you, knowing that you are the Lord's servant, and you don't want to do anything to mess that up. It carries a burden of responsibility."

Others will certainly agree that Angela Ahn is a wonderful person on the inside as well as on the outside. LaVay Talk, a member of the MSS staff said of Angela, "Angela is very confident. Her personality is warm and loving and I know that although her family has endured hardship beyond what any normal person could go through, she carries the inner strength to persevere and is succeeding as a student, part-time employee in the MSS office, and as the family leader in her household."

Angela has been working mainly with the Asian American Association (AAA) and periodically helps with other clubs, namely the Tribe of Many Feathers (TMF), SALSA, and the Black Student Union. She presently works as a student assistant for Jim Slaughter, MSS Programing Advisor, and also periodically assists other employees in the

MSS office. She contributes her time to major events such as Black History Month, the annual powwow, luau, and receptionist work for the MSS office.

In 1993, Angela and a group of peers felt a need for an Asian student group, and thus they started the AAA. Angela was given the opportunity to be the president of the group by her peers. The club began with merely 7 students and since then has progressed to a larger organization which consists of about 100 members today. "I'm really glad I had the opportunity [to be president]; it was a really good experience," Angela recalls.

Angela is looking forward to the annual Asian New Year Festival, which will begin in January. She especially enjoys participating during January's Asian History Month at BYU. She has great influence in what will go on at this festival. The Asian New Year Festival is a rather recent function and



*Family strength:  
Angela Ahn  
with her  
brothers  
Andrew and  
Johnny.*

Photo courtesy of Angela Ahn.

was introduced two years ago. Her goal for each Asian New Year is to present it more professionally each year. During the festivities of Asian History Month, forums and firesides are presented by invited speakers. This is a fun, yet challenging program for Angela to help direct and manage.

Life for Angela has consisted of many trials and struggles, all of which she feels have helped her become greater as a person. She recalls when she was 15 years of age, her parents were involved in a tragic automobile accident, taking her father's life, and leaving her mother with three children. This incident brought a vast change to Angela and her family's life. Being older than her two brothers she was forced to "grow up fast." They have learned to be more independent, realizing the great importance of life. Incidents such as these are what have influenced Angela to become an outstanding leader.

Angela faithfully served a mission in Seattle, Washington. Studying mainly the Korean language during the majority of her lifetime, she had not expected to serve in an English speaking mission. However, she feels that this opportunity has expanded her outlook on life spiritually, as well as culturally. It helped her see the importance of not limiting oneself solely to one culture because "there is so much variety to learn and grow from out in the world." Also, there are wonderful people to meet and acquire knowledge from, regardless of their culture or ethnicity.



Disappointingly, Angela did not enjoy her first year in college. Loneliness and lack of acceptance were a large struggle for her here at BYU. She feels that the Multicultural Student Services office has expanded a great deal since she began attending BYU. She remembers her first year when she felt out of place, which brought on her drive to start a club or organization, namely the AAA, so that other Asian students would have somewhere to turn for support and recognition. "I didn't want freshmen to go through what I had to go through and you just want to help people out somehow. I just felt like if [Asians] come here to BYU and know that there is some resource, at least there is an Asian group here that they can identify with."

Angela will be graduating next year in the spring of 2000 and is anticipating what the future holds for her. She aspires someday to work for a prestigious advertising firm in New York. Despite the obstacles that she has faced, Angela continues to focus on her hopes and dreams for the future.

# Lupe Funaki

by S. Keali'i Enos

"Enter to learn. Go forth to serve." This is the expectation Brigham Young University (BYU) has for all its students. It is an expectation lived by individuals who walk through the university's doors. Lupe Funaki is one of these individuals and has taken this challenge to heart.

Funaki began her college education in her hometown of Laie, Hawaii. She attended BYU Hawaii and graduated with a bachelors degree in English. After graduating from BYU Hawaii, she served a mission for The Church of Jesus Christ of Latter-day Saints in Micronesia, Guam. After returning from her mission, Funaki was accepted to the J. Reuben Clark Law School at BYU in 1996. "BYU has always been my dream school," Funaki said, "and coming here was my shot flying with my own wings."

For the last three years, Funaki has attended BYU law school where she has learned to spread those wings and take flight. She is currently working on a joint Masters of Public Administration degree and Juris Doctorate. With these degrees, she hopes to support Pacific Islanders, especially the youth, in their pursuit of higher education and careers. She feels that the experiences she has faced in life could be a benefit to them. Perhaps the most significant of experiences has been school itself. Law school has been one of the most challenging and difficult things Funaki has ever done in her life. In spite of the difficulty, Funaki strives to do well and said, "I know it will make me a better person."

A BYU education is one that encompasses classroom study, religious study, service, and character building. Each of these areas serve to educate and teach students about life. Funaki has embraced this idea of a well rounded education by finding balance in her own activities. She said, "A BYU education, [like] life, is about finding a balance." Funaki believes the classroom puts her in a formal setting where she can get training on things she otherwise would not receive. She is then able to take this knowledge and apply it to real



*Exemplifying  
a life of  
service,  
Lupe Funaki  
now looks  
to the  
future.*

Photo courtesy of Lupe Funaki.

life situations. For instance, Funaki was the student director for the 1998 and 1999 Luau sponsored by Multicultural Student Services and the Polynesian Club during the annual Celebration of Heritage Week. Her classroom experience helped to develop skills that allowed her to solve problems which arose in order to help make the Luau a better production.

In addition to being involved with the Luau, Funaki has worked on the religious aspect of her education through her work at the Missionary Training Center (MTC). She is involved with the development of teacher training computer programs. These programs aid the teachers in providing a better learning environment for missionaries. Working at the MTC, Funaki has come to understand the changes in technology that are happening in society today. Funaki is fortunate enough to be working with technology that will help the work of the Lord to go forward.

Funaki has used her education to better her life and provide an example for all who know her to follow. She now looks forward to having a joyful life by being with loved ones. Funaki believes that true joy comes by being with those you love most. With this in mind, it is easy to see why her greatest hope and desire in life is to be a mother. With the belief that education and experiences of life help to teach children and provide a safe environment for them, Funaki is eager to face that challenge. She recognizes the great need for a loving family and longs for the joy it will bring.

Funaki has met the challenges of life, pressing forward to carve her own path in life. She is an example of what hard work, desire, and character can bring into a life. Funaki truly has spread her wings and has taken flight. She has taken her destiny into her own hands, and the sky is the limit!



# *Not the Same Old Song and Dance*

## *A New MSS Talent Group*

by Rhiana Fenn, Revina Largo, and Ruben H. Arredondo

Music and dance have long been forms of human expression of love for life and God. David O. McKay said that, "Music is the truly universal language, and when it is excellently expressed, how deeply it moves our souls."<sup>1</sup> Of dance, Brigham Young said, "Those that have . . . served their God . . . if [they] wish to dance, dance . . . . If you desire to ask God for anything, you are as well prepared to do so in the dance as in any other place, if you are Saints."<sup>2</sup>

Dance and music are varied and diverse in form, but they have essentially the same effect on people. Through music and dance, people come closer to one another and messages can be conveyed in a way that words cannot.

Music and dance are so effective, that the Multicultural Student Services office (MSS) has organized a new performing group to assist it in its efforts to educate others about the cultures of the students it serves, and to more effectively portray its recruitment message to potential students.

Through song and dance, the MSS performing group will help recruit students to BYU, provide a unit that can represent ethnic minority groups as requested by local school systems, and provide an outlet for the cultivation of talent from ethnic minority students served by MSS. MSS expects the group will shed a positive light on MSS, BYU, and The Church of Jesus Christ of Latter-day Saints.

MSS has begun to take assertive action to recruit culturally diverse students. According to Ken Sekaquaptewa, assistant director of MSS, the overall goal of recruitment "is to have qualified multicultural students come to BYU" and "to recruit students who are prepared to succeed." Sekaquaptewa stated that "the goal of *Vision Quest*, [a series of workshops and presentations designed to recruit prospective BYU students], which is our main recruiting avenue, is to find those potential students. Hopefully, our connections in the [Latter-day Saint] stakes will be able to identify for us which students have the greatest potential to succeed at BYU."

The new student organization will be responsible for providing musical numbers and assisting in programs and workshops, especially during recruitment. A select number of students will travel with *Vision Quest* as they recruit in various stakes throughout the country. Sekaquaptewa feels that BYU ethnic minority students "have the potential to be leaders and good role models." Because prospective BYU students need to relate to their peers, participating BYU students who participate will be able to present the reality of going to college and being a BYU student. Sekaquaptewa hopes that "potential students [will] have that connection where they feel like BYU is the place for them to be."

Vernon Heperi, director of MSS, states that the motivation for starting the student organization was due to "the abundance of talent in multicultural students that exists on campus, and [a desire to give], giving them an avenue to showcase their talent." Michael Campbell, artistic director of the organization and former Lamanite Generation member, has begun to work with students to train and develop their musical talents (*see related story on page 4*). Campbell has also had previous theater and music experience. He's participated in the Hill Cumorah Pageant for many years. Campbell feels that the performers' talent will not only have a visual affect, but that it will be able to touch "the audience's heart and be able to communicate to them far more than [speakers could] in front of a podium."

Campbell believes there is a definite need to expand the programs beyond what is already present in the multicultural aspect of the BYU campus. He feels that the performance group will create a greater opportunity for ethnic minorities to become more aware of their own cultures and backgrounds, and will then lead to a greater enrollment of ethnic minorities at BYU.

According to Campbell, there has never before been a group to incorporate the cultures of the Asian and African Americans with Hispanic, Native American, and Polynesian cultures. This will also be the first group to incorporate all five cultures served by MSS. He contrasts the new group to Living Legends, which is sponsored separately by the School of Music Performing Arts Division, that simply covers the Hispanic, Native American, and Polynesian cultures, due to their common tie in the Book of Mormon. "The Asians and Blacks [have not] been made a part of that . . . group, so this will be a first," he states.

This new performing group also hopes to reach out to local high school and college students, members of the Church, non-members, potential BYU students, and all who are interested to share their cultural talents and testimonies of the gospel through music and dance performance. They also wish to successfully recruit other minorities to attend BYU.

Campbell feels that his past skills in musical performance will enable him to direct and pinpoint areas of needed improvement. Campbell also firmly believes in the necessity of practice. He does not expect all the prospective members of the group to already be performers. "When you have a group that you have to audition for, you almost have to have had some kind of background so that you feel confident in auditioning. This is why they will not have to audition. It is going to be a group of people where people can come and learn. It is going to be very basic. We will take



beginners and take them to another level.”

The student organization is open to everyone. From the main group there will then be auditions for leadership positions who will be part of the recruiting group. The large group will be for all to go and learn each other’s cultures, and the smaller group will be in charge of the actual recruitment.

Part of the MSS recruitment process is through firesides where the group will present church hymns and music, as well as periodically speak and share their testimonies. One of the main focuses of the performing group, will be to prepare a performance that will be used for firesides.

Campbell feels that there are enough ethnic minorities in Utah that the group can go and present firesides without leaving the state. “The focus is not only to recruit,” he said, “but it is also to strengthen the local members [of the Church] that we have here. It will be a variety show—not just singing and dancing, but everything from traditional to modern.

It is going to show that we do in fact preserve our cultures, and it will also show that in 1999-2000 we can also show the newer side of the different cultural backgrounds.”

Campbell has hope for all areas of the organization to be filled. There is a need not only for singers and dancers, but also for a lighting crew, sound crew, musicians, costume designers, makeup coordinators, and many other behind-the-scene positions.

This program is going to be a social outlet for students learning cultural things,” said Campbell, “taking and sharing them with people whether they are BYU students, prospective students, or off campus [community members].” This performing organization will be the mechanism for the students to intermingle with each other. There will continue to be the cultural clubs such as the Native American, Latin and Polynesian; however, this organization will create a place where all five cultures can unite and share their talents with each other and the community.

The student organization began accumulating group members this spring, and will do the recruiting of prospective ethnic minority students in the upcoming fall and winter semesters. Campbell strongly emphasizes how the use of music and dancing talents will gain greater participation from the ethnic minority members around BYU. “We all know that music touches the spirit and so you always try to

implement music in things that you do—which was the beginning of this group; to get a group together that we can take along to help recruit.” Campbell also adds, “This is a way for us [as ethnic minorities] to become comfortable with other students and to develop our own talents from what we’ve been given, [to] show the people here that we have something to offer—and we do!”

In addition to the performances which this group will present, students involved will cast a positive image on their culture, BYU, and the Church. Heperi feels that “this group will enhance recruitment by first of all showcasing multicultural students in the right way. Instead of dancing for the sake of an artistic performance, there is some connection between what they’re doing on stage, their heart, and their people.”

According to the organization’s mission statement, students will learn to balance their lives “scholastically, physically, socially, and spiritually to enrich their lives through their experience.” Therefore, each student must keep acad-

emics their first priority and maintain a required GPA. Students are also reminded that they strive to emulate Jesus Christ in their lives and to reflect the values of the Church. By living the gospel and serving, students furnish the Spirit in their productions. Campbell strongly feels that “as long we have the Spirit, we can do anything.”

As the only one of its kind, the Multicultural Student Organization, will magnify the efforts of MSS and BYU at large. Sekaquaptewa has observed through recruiting “that as adults we can’t reach students as effectively as BYU students can.” However, while possible BYU students see their peers as role models, they will also have an inner hope and say to themselves, “It is possible.” Those who will contribute their time and talent to the organization can ensure that they will represent their forefathers in a positive light and as accurately as possible. Moreover, the talents of the students involved can be used to nourish within themselves Christlike attributes and prepare them to serve as leaders in their communities. Most importantly, this new student organization has a greater purpose to fulfill, as stated by Campbell, and that is “to go to our own people, help spread the gospel and touch their lives.”



Photo by Jennifer D. Gonzalez

The MSS performing group after their first show at Northridge Elementary in London, Utah.  
**Back L-R:** Boubacar Barry, June Stanford, Lissette Recalde-Grunauer, Melinda Mo.  
**Middle L-R:** Elizabeth Scott, Andrea Worthen, Shauna Williams, Celes Faatoafe, Michael Campbell.  
**Front L-R:** Victor Carreon, Concepcion Carreon, Genevieve Monsivais, Alycia Mann, Kristina Long, Phyras So, Laurice Recalde-Grunauer, Adrian Jim.

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# Southeast Asian Club

by Revina Largo

Southeast Asia is comprised of many fascinating cultures including Hmong, Laotian, Thai, Cambodian, Mien, and Vietnamese. Brigham Young University (BYU) is fortunate to have students who represent those cultures. In the Southeast Asian Club, members are brought together through various activities to share their culture and provide support one to another.

The club began seven years ago under the inspiration of a few natives of Southeast Asia and returned full-time missionaries who served in those particular regions of the world. In order to be acknowledged and feel accepted at BYU, students organized the Southeast Asian Club.

Sheng Her, the current president, is a native of Laos studying zoology with an emphasis in human biology. She came to BYU with hopes of becoming a physician. When Sheng initially arrived to the BYU campus she states that she "felt alone, isolated and not accepted." However, her service in the club has helped her to reach out to others. She feels very strongly that the club has had a positive and uplifting effect on its members.

Her Yang, a former club officer, is also from Laos. Her feels that the goals of the club are to "unite the Southeast Asian students at BYU and those in the community" and "to provide community service to the BYU community."

It is the teachings of their various cultures that has united the members of the club. Sheng explains "in Asian cultures, family ties are strong." Furthermore, friendship is heavily emphasized within their culture. Because of these strong family values, support and friendship are not hard to find in the club. Sheng comments that "there is a lot of support morally, spiritually, and academically." Sheng strives to ensure that this support is directed at all members, but especially at the freshmen to assist them in their transition to college life.

As members have learned to support one another, they

strive to extend that support to their community in the form of service. For the past couple of years, the club has participated in the annual BYUSA Christmas tree decoration for families in need. Sheng affirms that service is a way "to break the ice," disseminate the barriers of fear and "build friendship" with those whom they serve.

Other activities sponsored by the club include the celebration of a particular culture every other month. According to Her, this is a time for the "sharing of culture" for those who are unfamiliar with their culture and "to help each other know about the differences and similarities that each language group has with the others." In addition, Sheng tells everyone to not be afraid, but invites all to "come out and join us. Who knows, we might have a great time."

The uniqueness of the Southeast Asian Club not only lies in their cultures, but also in their background. Some of the Southeast Asian students came to the United States from refugee camps. Therefore, these students are the first generation pursuing a higher education. Support was provided from their family; however, "[because] my parents had no experience with school they couldn't relate," states Her. However, with gratitude in her voice Her expresses "living in the United States is so much better."

As with many cultures in the United States, members of the Southeast Asian Club face the challenge of preserving their culture. Her finds it is difficult "to keep the traditions alive" because their efforts focus on learning English. Nevertheless, the club offers an opportunity for students "[to] talk to each other in their languages," states Her.

One member who has come to appreciate her culture even more after joining the club is Jimmie Inthavong, a Laotian sophomore, majoring in travel and tourism with a

minor in family science. She states, "joining the club and meeting other Southeast Asian people really opened me up towards my own culture and . . . made me appreciate my individual self." Jimmie initially joined the club to meet others with similar backgrounds as herself. As a result, Jimmie feels "accepted and that [she] belongs in this university."

The Southeast Asian Club has provided an outlet for Southeast Asian students to gather and learn more about each other's cultures. Through the club, members have been able to unify their efforts to support one another. They have drawn from their associations in the club the strength and perseverance to succeed here at BYU and pursue their highest aspirations.



Members of the Southeast Asian Club during the 1st Annual Chinese Festival on January 31, 1998.

Photo courtesy of Jimmie Inthavong



# Ed Zendejas

*Finding the Gospel in All Aspects of Life*

by Rhiana Fenn

“Without the gospel, I would be nothing,” said Ed Zendejas, reflecting on his years of happiness, as well as life’s struggles. Ed Zendejas, a Native American from Omaha, Nebraska, spent the majority of his life in Omaha, with the exception of the few years he spent in the Indian Placement Program and when he attended law school at Brigham Young University (BYU). Zendejas first became part of the Indian Placement Program when he was ten years old, and continued to participate in the program for six more years of his life. The program was established in 1954 by The Church of Jesus Christ of Latter-day Saints to place Native American children from various reservations, or in Zendejas’ case, from the city, and put them into Latter-day Saint homes in various parts of Utah, Idaho, Washington, and Arizona. The Native American children lived with the Latter-day Saint families for the duration of the school year, and would then return home for the summer months. Zendejas feels that through living in those homes, he learned about the importance of the gospel in the family home. “I would say most of the lessons that I learned were not necessarily things that pertain to school or anything else; it was just getting that feeling of what it is like living in a home where the gospel is key to family life.”

Zendejas has been married for 20 years, and has been blessed with 8 children, whom he takes great pride in. His eldest son, John, attends the University of Nebraska at Omaha, where Zendejas teaches in Criminal Justice and Native American Studies. His daughter, Brooktynn, has just completed her first year as a freshman at BYU. As a junior in high school, Meredith attended the third session of SOAR this year (*see story on page 5*).

Ed began his studies in law at BYU in 1988 and graduated in 1991. “My motivation to keep trying for law school was the fact that I was not offered any other job to help me support my family. Initially, I had thought about teaching, [however,] . . . it just wasn’t going to be enough to support myself and my family.” Zendejas took into consideration some other areas of employment, always keeping in mind his desire to be an attorney someday. “I always thought [being an attorney] would be really difficult. I was kind of afraid and I thought [being a teacher] would suffice or add up for not being an attorney. As it came to be, I just realized that it was something that I at least ought to [try].”

As an undergraduate, Zendejas received his degree from the University of Omaha in Nebraska, with a major in history. For three years he had anticipated going to law school, but was turned down by each school he applied to. As an alternative, Zendejas applied to a master’s program at the University of Nebraska in Lincoln to wait for an acceptance at BYU.

He attended the University of Nebraska for one year and excelled in his studies. As a result of his academic excellence, Zendejas was finally accepted into BYU for law school. “It just so happened that I ended up getting rejected [once again] at Nebraska and all the other schools that rejected me before, so BYU was the only school that accepted me into law school,” said Zendejas.

“One of the main challenges was getting into law school, and the other one was actually making it through,” said Zendejas. He found it a great blessing that things seemed to ‘work out’ for him and his family. They were able to find inexpensive family housing. “Looking back, it was probably one of the best three years of our lives. We lived in one of those tiny trailers, without a whole lot of money, and it was just a good time for us,” he said. The biggest hurdle, however, was the fear of law school itself. “I made it out [to be] something in my mind that was much more difficult than it actually is; don’t get me wrong, it is difficult and takes a lot of work and effort,” he said, “I made it even more difficult by adding that element of fear and trepidation into going law school.”

He recalls the first day of orientation, where he felt extremely intimidated. “They told us how smart everybody was, how this was the smartest class they ever admitted into BYU, and how they were the top 10 in the country in terms of everybody’s undergraduate GPA’s and test scores. The first day I was just overwhelmed,” he said.

At this time, Zendejas was merely a semester away from obtaining a master’s degree at the University of Nebraska at Lincoln. He began to seriously consider letting his dream of becoming an attorney go and pick his master’s degree back up at Lincoln. His idea was soon halted by his wife’s strong will to press onward. Zendejas and his family had sacrificed too much to simply give up. “I came home from school telling my wife [about my idea] and she knew that it was really tough [for me]. I mentioned to her that maybe we should go back to Lincoln and give this up . . . and find a job. She [simply] looked at me and said, ‘We’re not leaving until they throw you out.’” Ed knew that he would not be receiving much sympathy, so he continued to endure and do the best that he possibly could. “I knew that we gave up all we had, and we put too much work into coming to BYU, so I just had to keep at it. If they threw me out, then we would leave, but other than that, we were going to stay,” he said.

After three years of hard work, Zendejas finally graduated with his Juris Doctorate from the J. Reuben Clark Law School. Not only did Zendejas achieve his lifetime goal of becoming an attorney, while at BYU, he became the President of the Student Bar Association and received many awards including the BYU Senior Service Award and the Faculty Award for Distinguished Service from the J. Reuben Clark Law School. Zendejas founded the Rex Lee Run for Cancer, an annual event that raises money for the American Cancer Association. In addition to his extracurricular activities, Zendejas also carried an internship with Legal Services and recruited some other students to help him.

Zendejas is grateful for the experiences and



involvement he had at BYU. "At the time I just felt extremely blessed and lucky to be out there [at BYU]. [My family and I] were the recipients of all kinds of services on our behalf. We received scholarships, and I felt that I at least owed something in return, and that is what we try to do." He recalls his experiences with law school, and still keeps in close contact with friends he made who are now dispersed all over the country. He continues to keep in contact with many of the deans and faculty members at BYU. "I have a real soft spot in my heart for the [J. Reuben Clark Law School]," he said.

After law school, Zendejas worked as a judge for the Omaha Nation. He found this experience one of growth and realization. "Having been born and raised in the city, I really did not have much contact with the reservation. It was an eye opening experience [for me]. I enjoyed getting to know the people and helping them with their problems. I was grateful for the opportunity [to work as an Omaha Nation judge]," he said.

Zendejas feels that the gospel has always been an overriding factor in his life and it greatly affected his actions as a judge. "I have been taught right from wrong. I know what should be done, and I know what can happen if you do what is right," he said. This understanding allowed him to make decisions as a judge. "You just can't force somebody to do [what is right], but there are [always] consequences to their actions. One of the biggest things I learned is that [changing one's heart] has to come from within. They have to do it themselves," he added.

After two years as a judge for the Omaha Nation, Zendejas was offered a job at the University of Nebraska in Omaha to teach. He continued to practice law, serving as an attorney for the tribe, as he began his teaching career. "I'm grateful for the opportunity that I have had to work with my tribe," he said.

Zendejas is now currently serving as bishop in his home ward. "It is one of the most challenging, time consuming, emotionally draining things that I have ever done, but I am enjoying it immensely. It has been a great experience for me," he said. Before this responsibility, Zendejas had served as a branch president for the Lamanite branch in his area. He was also in the high council and served in bishoprics for four years. His main goal for his present ward is the mission of the Church. "We like to keep the focus on ordinances and covenants, to get people baptized through the missionary effort, and once they are baptized, to retain our

new converts, to call in the less active members to see where they are at in their lives. We want to challenge and call the members to gain the blessings of the temple. Our main focus is to get people to change their lives for the better, and to partake of the blessings of the gospel. That is what we're all about," he said.

Although a bishop of his ward and working as a professor at the University of Nebraska, Zendejas still manages to make quality time for his family. "We set aside Mondays and Saturdays to do things with the family. Fridays I leave open especially for my wife. I just deal with things as best as I can," said Zendejas.

Zendejas recently completed reading the book on President Hinckley, *Go Forth With Faith*, and explains the influence it has had on his life. "[The book] makes you think that when times are tough, when you're really stressed out and busy, just think of President Hinckley and what he does and continues

to do at this time of his life. It's just incredible," he said. President Hinckley's life gives Zendejas much encouragement and motivation to keep pursuing life. The prophet has special significance for Zendejas. He was privileged to give a presentation from the Omaha Tribe to the Prophet, as well as sit up on a stand next to him during the Sesquicentennial Celebration in Omaha. "We brought him a blanket and gave him a letter. I was about two feet next to him. It was a neat experience for me," he recalls.

Zendejas also finds great inspiration from the scriptures. His favorite scripture comes from Mosiah 5:15: "And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God."

He explains his feelings for this scripture, "That's what we need to be. We need to be steadfast, doing whatever we can do to the best of our abilities, to always be doing good. Be steadfast, immovable and always abounding in good works," he said. This is precisely what he encourages to the youth and members of his ward. He emphasizes fellowship, service, and good works to all he encounters. "We know what we're here for. I always tell people that what I am, all that I could be, I [could not have become without the gospel]. I know where the source of my blessings come from. I know what my responsibilities are. I know who I owe, and what I need to do."



Ed Zendejas, shown with his family, stresses the importance of family unity and values.

Back L-R: Carlos, Meredith, John, Brooktynn, Jordan.

Front L-R: Sara, Ed, Monica, Ruben, Alexis.

Photo courtesy of Ed Zendejas.



# *Leaders of Today, Heroes for Tomorrow*

by Revina Largo



Many who have entered the campus at Brigham Young University for an education often leave with an appreciation and understanding of service. The women of the Church who have come to BYU are no exception. Once the journey of life begins, women are presented with opportunities of becoming mothers, advancing their education or pursuing a career. These opportunities, of course, come with sacrifice, dedication and valuable learning experiences. In the end, however, these women enhance the lives of those within their community, their occupation, and their family. Spencer W. Kimball once taught that "the tremendous contribution in leadership made by women in the auxiliaries of the Church and in their communities is . . . beyond measure."<sup>1</sup>

One woman who has become a leader for her community is Rachel A. Joseph, a Shoshone-Paiute-Mono, from the Lone Pine Reservation in California. Rachel graduated from BYU with a bachelors in social work and a minor in psychology. She is also the mother of four children.

Rachel's ambitions have led her to occupy many positions where she utilized her talents to better the lives of her people. She explains, "I have a strong belief about the potential of our people and that's a real motivating factor for me because I recognize that, as a people, we have many challenges, but we also have great responsibilities and many blessings in store." Due to her personal convictions, Rachel has served as an advocate for Native Americans and the issues that impact American Indians in her state of California and nationwide.

As an inherent leader, Rachel has taken the initiative to become involved in politics. In 1997, she ran for the office of vice-chair on her Lone Pine Paiute-Shoshone Reservation and now serves in that position. She ran for office because she "felt [she] had some experiences and skills to help the tribe address areas of critical need." Her desire to improve the social, educational and the domestic water system also played a role in her decision to become a leader in her community. She also feels that being vice-chair "is exactly what I'm suppose to be doing at this point in my life." Since becoming vice-chair, Rachel has enjoyed "the opportunity to be involved in decision making situations that will affect our people positively."

As a tribal leader, Rachel has exemplified such characteristics as dedication, sacrifice, and endurance, all of which are qualities of a selfless leader. These qualities have given her the opportunity to serve her people on a greater level. She states that being vice-chair is a "tremendous commitment of time which can be viewed as sacrifice in some way. Sometimes I'm tired, but I have to keep myself going because there's so much work to do."

Rachel currently serves as co-chair of the National Steering Committee, which is comprised of tribal leaders from throughout the country, on the re-authorization of the Indian Health Care Improvement Act (IHCIA) PL94-437. The IHCIA provides funding for Indian Health Service facilities and tribal health programs across the country. Rachel represents the tribes from California while on this committee.





Photo courtesy of Rachel A. Joseph.

Rachel A. Joseph currently serves as vice-chair for her tribe, the Lone Pine Paiute tribe, in Lone Pine, California.

Prior to her current responsibilities, Rachel supported many organizations and committees, most of which dealt with Native Americans in some way. She served as American Indian Coordinator for the Office of the Governor in California, Executive Director of the California Urban Indian Council, Interim Executive Director for the National Congress of American Indians (NCAI), Legislative Advocate/Government Relations for the California Teachers Association (CTA), and Idaho State Director of the '96 Clinton/Gore General Committee, among others. As a staff member of these various groups, Rachel has strengthened these organizations. She states, "I look at things objectively and ensure that as I'm involved in the guidance or policy decisions that affect organizations and tribes, that my actions and decisions are based on good management principles." Notwithstanding all the organizations she's been associated with, Rachel states, "I can't say that any one of them was particularly more important [or] my favorite. I liked them all." She thoroughly enjoyed every responsibility she took upon herself and has received recognition for her contribution with awards like "Woman of the Year" role model in the California State Legislature in 1998, and the Leo Reano Memorial Award from the National Education Association (NEA) in 1991.

While working for her tribe, Rachel has endured many challenges. As a tribal official, she works with numerous individuals which at times can be difficult. She explains, "I need to continually remind myself that people have different perspectives and we see the world differently because of our different perspectives and different experiences. Everyone doesn't see it as I see it."

Rachel has had other challenges. She claims that "personal disappointments are some things I had to overcome." Even though she hasn't made the best decisions, Rachel feels that she's "done pretty much the best [she] could do most of the time, particularly as a parent. [She] always tried to make decisions based on what [she] thought was in the best interest of [her] family . . . to provide them support and love in the best way possible." As a single mother, Rachel was responsible for raising four children. "Being a single mom was particularly challenging," says Rachel. However, she feels these trials and "challenges in life have made [her] stronger" because she believes she has "a reservoir of strength that remains untapped" and that "we all are much stronger than we really think we are sometimes."

Although Rachel had to work to support her family, she was able to ensure that she and her children supported one another. She recalls attending the children's athletic activities as a family. "The expectation was," she says, "we would all be there to support each other." Another activity they did as a family was play the traditional Shoshone hand game. Because Rachel's father is "one of the last hand game players that really [sang] the Shoshone hand game songs the way they're supposed to be sung," the experiences were unique and memorable. These kinds of family events she says, "required some planning and effort on my part as a mom."

Striving to be a good mother and honest vice-chair has come mostly through her religious beliefs. Rachel, a member of The Church of Jesus Christ of Latter-day Saints, feels that the gospel has played a vital role in her life, especially with her various obligations as a parent and leader. She states, "My work with the tribe is a direct reflection of my value system which has been solidified by my gospel experience. My knowledge of gospel principles is the basis of my foundation for my life's work, the way I approach the management of my life, the way I approach the management of my time, and the way I work." Furthermore, these strong convictions help her to be firm to "those commitments of having integrity, being honest, putting in the time necessary to get the job done, being fair, using good judgment, and being charitable." Rachel was taught these virtues by her parents when she was a child, and through these teachings, she has been able to provide for her family, contribute to her community in a positive manner, and overcome her trials.

For those who have experienced difficulties in their life, Rachel gives the following advice: "Recognize that discouragement, any activity or any thought that focuses you away from being your best self or totally productive, can feed on itself . . . and sometimes those influences are a deterrent that keeps us from where we need to be . . . and so . . . you need to literally make a conscious decision to say, 'Go away. I don't need to deal with this!' . . . and believe that just around the corner something exciting or positive is there . . . it requires discipline."

As for the future, Rachel hopes that her children "would be good people. That's all that I would ask--be good people and faithful members of the Church."



In spite of all the challenges and frustrations she's come across, she will strive to improve the lives of others because, as she states, "I feel so strongly in our destiny as a people and my knowledge is so sure that I feel I have a responsibility to our people and to be a part of it. A part of this sureness and knowledge comes from the things that I know and have read in The Book of Mormon." She further states, "I don't know what is around the corner for me . . . [but] I think it would be great to serve a mission one of these days. I've always wanted to and you're never too old." Rachel's inner devotion to serve others exemplifies leadership to its fullest.

In Pleasant Grove, Utah there is another woman, Jeannie S. Groves, who implemented her leadership abilities in her community as a coach of the high school track and cross country team. Jeannie, a Hopi/Chinese, grew up in Phoenix, Arizona as the oldest of four children. Although neither of her parents received a college education, Jeannie and her siblings attended and graduated from college. Because of the influence of her parents, Jeannie came to BYU and received a bachelors degree in social work. She states, "My parents always thought education was important . . . [because] it would help us to have a better life."

While at BYU, Jeannie had the opportunity to become Miss Indian BYU. Through this opportunity she not only met many people and shared and represented her Native American culture, but was able to build her self-confidence as well. Of this experience Jeannie comments, "it was a fun experience for me to . . . speak to people, meet people [as well as being] a representative of the Church . . . and Lamanites in the Church."

The assurance she gained from her BYU experience allowed her to become a leader in her community as an athletic coach, a marathon runner, and a mother to her children. Even though Jeannie "had some contact with the [Pleasant Grove cross country & track] team, it was not in an official capacity." However, while she worked at the high school in the counseling center, she contributed her time and talents to the athletic department, especially cross country when their schedules coincided. As a result of her involvement, she was asked by the high school principal to become the head coach after the previous head coach unexpectedly passed away. At the beginning of this experience Jeannie says, "[it was] a scary experience because I wasn't a teacher . . . I had worked with kids before, but I never really coached before . . . [usually] you're an assistant coach before you're a [head] coach." Due to her love for the youth as well as running, and notwithstanding her initial fear, Jeannie exclaims, "It has been a very rewarding experience."

Before becoming a coach, Jeannie was "a recreational runner for a long time," but friends in her Pleasant Grove neighborhood, who also ran, encouraged her to run in a marathon. Consequently, after much preparation and hard work, she ran the Boston Marathon once and runs the St. George Marathon every year. Again, she had some initial doubts about accomplishing such a task, however, she developed the strength and courage to endure. Of marathons, Jeannie says, "It almost gets to become a spiritual thing."

Running allows her to clear her mind, have time to think and to temporarily escape from the world. In this way, she is able to feel better, enjoy nature, and "feel like [she's] doing as much as [she] can for [her] mind and body." She further explains that, although a marathon is a challenge, reaching the finish line of a marathon race is an indescribable feeling which she can only compare with the birth of a child.

With her background as a long distance runner, Jeannie has been able to take on the task of head coach. This task, however, has been accompanied by challenges. One of the first difficulties Jeannie encountered had to do with organization. She states, "it was different from the way I had been doing things. I was kind of overwhelmed with the amount of paper work that was involved in scheduling buses and meets at your school . . . organizationally it was huge." Nonetheless, she felt better about her second year than the first. Another challenge she's come across while working with students is motivation. She adds, "I have some excellent runners . . . [but] there's a broad spectrum of maturity and ability. The challenge is to meet each individual's needs and help them reach their potential."

In spite of these challenges, Jeannie is aware of the influence she has on her athletes. She comments, "you have to be careful that you always do the things that will have a positive influence on them . . . [especially] in the things that you say and the way that you act around those students and that you always be encouraging [and] positive." Her efforts to motivate her athletes originates from her belief that "in life . . . we [do not realize] what kind of potential we have [or] what we are able to do." For this reason, she strives "to help those kids . . . have confidence . . . so they know that they have the ability to do things we ask them to do in



Photo courtesy of Jeannie Groves

Jeannie S. Groves is the mother of five, a marathon runner, and cross country and track coach at Pleasant View High School in Pleasant Grove, Utah.



workouts and then motivate them to use that ability to achieve better things."

Jeannie does not feel she is alone in these efforts, but that the parents are also responsible for supporting their children. She states, "I want [the parents] to feel like they're involved and they can support their athlete academically and athletically . . . [to support] every aspect of their student's life."

For Jeannie, the rewarding part of coaching the youth is "seeing them accomplish something that they . . . didn't even think they could accomplish." Jeannie enjoys observing the athletes work hard in accomplishing a personal goal. Much of the success that the athletes achieve, according to Jeannie, is due to their established healthy lifestyles and spiritual values. Speaking of her athletes, Jeannie affirms, "the Church encourages [them to] live a healthy lifestyle that helps them physically to become good athletes and . . . their spiritual strength gives them . . . what it takes to push [themselves] to do a hard thing . . . and somehow [they] find that inner strength to do more than [they're] able to do." In addition to their values, Jeannie only expects them to do their best at whatever task is before them. She states, "I expect them to try . . . their hardest and to be the best that they can be. That's all you ask of anybody [even] your children . . . and that's the way the Lord looks at us. He's not asking all of us to be General Authorities . . . He's asking us to be the best that we can be and work the hardest we can in life."

The challenges Jeannie faced as a coach also extend into her role as a mother. As a working mother, Jeannie states, "It's harder. There are a lot of trade offs [and] you give up some time." Fortunately, Jeannie has been able to receive

help from her spouse, Hubert Jay Groves, to whom she's been married twenty-five years. Furthermore, her job at the school also coincides with the schedules of her children and so they have the same holidays. Although her children had to learn to assume more responsibilities, which she felt was important, there was always the challenge of getting the kids where they needed to be.

Despite her busy schedule, Jeannie has always tried to be supportive of her children. She states, "when our kids were in sports, a lot of times our vacations and family trips were taking them to sporting events . . . [and] probably all of my children went to each other's game." When off season, the children would participate in tournaments, and the family would travel to those events together. Of these experiences she states, "We were all together as a family [and] they were fun times."

Jeannie wishes for her children "to have an education. I hope they can be responsible citizens in the community." She further states, "we need to develop in our children and in our family a sense of responsibility . . . character and integrity."

Jeannie's advice to young people is "to not be afraid to try new things. If there's something [you] want to do, then try it and see if you like it . . . sometimes we can't push ourselves hard enough [and] so you have to learn how to push yourself out of the comfort zone to achieve your potential . . . have confidence in yourself." To the Native American youth she says, "Indian people, especially, need to be proud of who they are. They need to be proud of their parents . . . they need to grow up feeling they are as good as everybody else because they are and [never] feel they are inferior . . . you don't have to be like everybody else, you should be who you are . . . Be proud [of your] heritage." She also reminds them that, "We have Indian kids in every profession [who] can do everything that anybody else can do and so [you] should go after the dreams [you] have . . . because [you] can do it." Because of her optimism for life, she has instilled in the minds of her athletes and others the assurance and hope that they can achieve their goals.

In the Utah Attorney General's office we find another alumni, Janise Macanas, who currently serves as a criminal prosecutor. Her devotion to her family helped her achieve such leadership qualities like faith, diligence, and humility and she serves as an example of courage to all who struggle with trials. A native of Hawaii, Janise attended BYU-Hawaii and received her bachelor's degree in social work. While living in California, she was able to obtain her masters degree in counseling psychology from the United States International University in San Diego, California.

Because of her education, Janise was able to occupy several positions as social worker, counselor, substitute teacher, and employee of the child protective services in San Diego, California. These jobs helped her later decide what career to pursue. In addition, she maintained a household with three children often putting school or a job on hold so she could stay home and be with her family as much as possible.



Photo courtesy of Janise Macanas.

Janise Macanas graduated from the J Reuben Clark Law School at BYU. She currently works in the Utah Attorney General's office in Salt Lake City, Utah.



All of these opportunities were accompanied by challenges unique to their circumstances. Nonetheless, the passing of her spouse has had the greatest impact on her life and that of her family. The challenge of providing and caring for her children fell upon her shoulders and she met this particular challenge with the utmost faith in her Heavenly Father. During this time, she was fortunate to have several options. She could either return to a previous job or pursue a career in psychology, but the choice was basically hers. Her overall goal was “to be secure financially for [her] children.” That meant, wherever her family lived, she would have no problems securing a job with good pay and flexibility. Therefore, she believed that a career as an attorney would provide such an environment.

Her previous job as a social worker sparked her interest in law because she had the opportunities to work with the court systems. Her brother also played an important role in her decision. She states, “He’s really the one that . . . planted the idea. The more I talked to my brother about it, the more he convinced me that that’s what I should do.” He gave her a great deal of encouragement which was beneficial to Janise because she says, “At first, I didn’t think I was able to do that.”

While her daughter, Jaimee, was attending BYU, Janise decided to look into the law school at BYU. She comments on her visit, “I liked what I saw.” Subsequent to that visit, she applied to law school and was accepted. Janise felt that law school would be “more exciting” and looked forward to “doing something good for the people [and] helping people with their problems.”

Law school came with its own set of obstacles. School usually demands much time, sacrifice, dedication, and plenty of reading and studying on the part of the student, but these are amplified even more in law school. In addition to the hardships of law school, one of the difficulties Janise encountered was being out of school for almost eight years. She states, “It had been a long time since I’d been in school . . . and so, to try and jump back into school was really, really hard, and not only that, but everyone was a lot younger.” The age discrepancy made Janise feel like the younger students were more intelligent. She further states, “I just felt like time was very limited as far as having time to study and keep up . . . run home and take care of my family, work . . . serve in the Church, be there for your kids, and everything else you want to do as a mother.”

As the family’s sole provider, Janise worked part-time during law school. Competing with other students in her class was not her priority. Instead, she says, “My goal was, while everybody else was studying, I am going to go to the temple every week, fulfilling my church callings, and trying [to] have family prayer and family home evening.”

Janise made the Church a priority in her life. She states, “I decided that no matter what was happening at school. I wanted to put the Church first in my life, and I think that’s the only way I got through.” It was the faith which Janise exercised in her Father in Heaven that gave her the strength to endure and not be overwhelmed with the many challenges

she experienced. She adds, “Heavenly Father blessed me because I was trying to keep the commandments first, then go to school second.” In the end, her goal proved to be successful.

Janise’s ability to meet the demands of being a student brought her national recognition. While in law school, she competed with her team in the Association of Trial Lawyers of America moot court competition and took first place in 1996. In 1997, she received the Faculty Award for Meritorious Achievement and Distinguished Service from the J. Reuben Clark Law School. Her team was also awarded the John S. Welch Award for Outstanding Legal Writing in 1998. Because of her writing ability, she was recognized with the Clark Boardman Collaghan Award.

Even though Janise was able to endure her trials, she is very grateful for her children especially while she had to attend law school and work. She affirms, “I am really happy that I could have children [who were] very helpful and flexible . . . [and] could help me get through.” She hopes to see them become successful adults. Like all mothers, she is very encouraging to her children. “I always try to tell them that they can do anything that they put their mind to . . . if they can dream it, they can do it and there’s no limits to their abilities,” says Janise. Because she was able to accomplish her ambition of becoming an attorney, she could help her children foresee a promising future and fulfill their potential.

Thus, the perseverance she illustrated during law school had its benefits. She now works in the Attorney General’s office for the state of Utah. She deals with financial crimes and represents the state in court proceedings. As a result, she goes to court frequently which is what she wanted to do. She feels that her work is very important and rewarding. Of this she comments, “I’m not in it for the money . . . I feel like I’m contributing something to society or to the community by the work I do.” No doubt Janise has overcome the challenges in her life with complete faith and devotion which has allowed her to provide for her family and be a valiant role model in the community.

Through the various endeavors of these women, they have, according to Spencer W. Kimball, with their leadership “encouraged the best efforts of others in working toward a desirable goal.”<sup>2</sup> The example set by them offers hope to all, especially women, who may be experiencing personal trials and to others who may be pursuing their aspirations. The contribution they have made is best described by President Ezra Taft Benson when he stated, “men and women with high ideals and standards . . . will be able to sit in counsel with others and [they] will be able to influence others in paths of righteousness. [They] will save this nation, because this nation can only be preserved on the basis of righteous living.”<sup>3</sup>

1 Kimball, Spencer W. *The Teachings of Spencer W. Kimball*. Salt Lake City: Bookcraft, 1982.

2 Ibid.

3 Benson, Ezra Taft. *The Teachings of Ezra Taft Benson*. Salt Lake City: Bookcraft, 1988.







# MEN OF HOPE



# CHILDREN OF PROMISE

Tumaki Cowley Among the Isles of the Sea

by Ruben H. Arredondo



Loneliness is, at times, the greatest of blessings. For Matthew Cowley, it provided an opportunity for the young missionary's faith to grow at the outset of his mission in 1914. Seventeen and without a companion, Matthew was assigned to work in a completely foreign land. His first area of Tauranga, New Zealand, was thousands of miles from his home, and the faces and language of the people were unknown to him. If anyone felt alone in that city, it was he.

One night, Matthew must have been well into dreaming of home when he was suddenly awakened by an elderly woman. Though he could not understand her words, her tearful pleadings let him know she needed his help. The woman took Matthew by the hand and led him to her small home in the middle of a hidden village. It was "one of the most humble . . . poverty-stricken places" Matthew had ever been in.<sup>1</sup>

Upon entering, Matthew found the reason for his journey. On the dirt floor lay the woman's husband ravaged by typhoid fever. Matthew was expected to heal the man. Unsure of exactly what to do, the young elder could only rely on God: "All I could do was pray, and I knelt down beside that suffering native, and I prayed to God," he recalled. "I opened up my heart to him . . . and then I placed my hands upon that good brother: and with the authority of the priesthood which I as a young boy held, I blessed him to be restored to health." At dawn the next day, Matthew was awakened by the soft nudging of the woman. He saw that her husband was up and completely healed by the blessing. They thanked him and said he was free to go.







Though it was one of the first miracles he was to participate in on his mission, this opportunity would only be the first of many chances Matthew would have to serve his fellowman throughout his life. Though Matthew's faith in deity increased while on his mission, it began long before his arrival in New Zealand: in fact, it was instilled in Matthew from his youth. When he was but a boy, he received a patriarchal blessing which promised that the Lord would give him a "mighty faith of the brother of Jared, for thou shalt know that [God] lives."<sup>3</sup>

Adding to this blessing was the instruction and example of his parents. His parents' home was a place where faith in a loving Heavenly Father could flourish. Their matter-of-fact approach to spiritual things instilled within Matthew a profound trust in Divinity which would accompany him to the end of his mortal journey.

While growing up, his desire to serve God only increased and manifested itself in his yearning to serve by fulfilling a full-time mission for the Church. Matthew's older brother had served a mission in the Hawaiian Islands. His description of the green islands captivated Matthew and stirred within him a desire to serve a mission there. At the age of 17, Matthew received his call to serve in Hawaii. Preparations for his mission were barely

underway when, Elder Anthon H. Lund, a counselor in the First Presidency and neighbor to the Cowleys, went to speak with Matthew. President Lund told him that he had felt impressed to change Matthew's call to New Zealand instead of Hawaii. Though initially let down, Matthew was not one to disagree with a member of the First Presidency and he consented to the change. Matthew began to anticipate the new opportunities this change would bring. After a few weeks of preparation, he was on his way.

At the train station, before leaving for San Francisco, Matthew received some wise counsel from his father. Matthew's father cautioned him that at times, his mind would go blank when speaking before a crowd. When this happened, Matthew was to "stand up with all the fervor of his soul" and testify of the prophet Joseph Smith.<sup>4</sup> If he did this, a flood of inspiration would fill Matthew's mind and he would be able to give a powerful witness as to the truth of the gospel. The advice later proved to be valuable, especially when arriving in Australia on his way to New Zealand.

There he met with some elders working in the area. They took Matthew out to the field, assuring him he would not have to speak at the street gatherings. But after speaking a few words, one of the Australian missionaries turned the time over to Matthew. Sure enough, Matthew's mind went blank. Instantly, he remembered his father's counsel. He immediately testified of Joseph Smith and his mind was filled with that which enabled him to present the gospel message in a potent manner. His father's counsel helped him through his mission, for he later stated: My mind, being mostly blank during my five years in the mission field, gave me the opportunity often to bear testimony of the greatest event in the history of the world since the crucifixion of the Master—the restoration of the gospel of Jesus Christ to the earth through the Prophet Joseph Smith.<sup>5</sup>

After a few days in Australia, Matthew continued east to the island of New Zealand. Upon arriving in New Zealand,

he stayed at the mission home for a few days and then was sent to Tauranga. There he was to serve for three months among the Maori without a companion.

As the daily challenges of serving among the Maori increased, so did Matthew's ability to meet them with wisdom and faith. Matthew took things in stride and wielded those challenges as tools to shape and expand



Matthew expressed a consuming love for the people he had served and dreaded his pending release. Were it not for his family at home, he was quite willing to devote his life to the betterment of all the Polynesians he so loved.

Photo courtesy of John W. Welch.

his faith. That faith, perhaps, lay within him before his five-year mission, but among the native New Zealanders, it grew prodigiously. The "childlike faith of the Maori was a sobering influence" on the young elder from Utah.<sup>6</sup>

That faith was evident as he learned to speak a difficult language. In one of his first meetings at church, he sat in silence, not understanding one word. After the meeting, a sister who spoke English asked him if he realized what had been said. He of course did not, and she told him that he had been sustained as the Relief Society secretary. Shocked, Matthew determined then that neither the Relief Society, nor any other group, would have a claim on his time without his knowing. He determined to work harder than ever before and learn the Maori language.

For eleven weeks, Matthew started his studies by going into a nearby grove of trees every morning before sunup. In solitude, he would often pray and fast for guidance, while he studied the scriptures in Maori and English for eleven weeks. He soon began to grasp the Maori language, and on



his twelfth Sunday, he gave his first sermon in Maori. For the young missionary, it was a landmark accomplishment and a wonderful lesson in the power of faith coupled with works. To him, it seemed almost unbelievable that he had mustered the, “audacity to stand up before a group of natives and preach the gospel in their own tongue. I was using words that I had never read or heard, and there was a burning in my bosom the like of which I have never felt before nor since in my life. My mind was not like I was a child. The power of God was speaking through me as a youngster, seventeen years of age.”<sup>7</sup>

Over time, his command of the Maori language impressed many members and non-members alike. He was soon about the branches training leaders, resolving disputes among the flourishing branches, and preaching the gospel. His ability to speak the Maori language aided his work among the branches. Matthew “was the powerful, moving orator. More often than not, his addresses lasted nearly two hours. The [Maori] loved to hear him, and the longer he talked, the more they liked it. They were great orators themselves and were able to appreciate fully the strength and influence of his spoken words. He preached in English and then would change into Maori. His manner of speaking and the fluent use of the Maori language made his listeners feel he was one of them. He had a way of making them feel he owed them much.”<sup>8</sup>

Matthew’s proficiency in the Maori language provided him the opportunity to do a significant service for the members of the Church who spoke Maori. While on his mission, he was asked to revise the Maori translation of The Book of Mormon. Along with two other native members of the Church, he retooled some 2500 verses, making the Maori translation more in line with the English.<sup>9</sup> Though there were challenges in the translating, he often spoke of how God’s hand helped him overcome those difficulties.

At times he could not get the inspiration to work. On these occasions, it was not uncommon for him to lock himself in a room and pray and fast for two days. Soon the gift would come back to him, and he would marvelously fulfill his charge. For him, the opportunity to translate was sacred. Of it he said, “I can say in all sincerity that I experienced, during this work, the feeling of a helping power outside and beyond my own. Now when I read these books, I marvel that I was the one that was supposed to have done the translating. The language surpasses my own individual knowledge of it. This was the great individual experience of my life and it will always remind me that God can and will accomplish his purposes through the human mind.”<sup>10</sup>

His faith not only allowed him to be a tool to perform miracles of translating and preaching, but healing as well. Ernest L. Wilkinson, former Brigham Young University

President called him the “Saint Paul of our generation.”<sup>11</sup> Matthew’s mission was a testing ground for his faith. He was a man of unfettered confidence in God who learned to admire that same quality in those he served. He especially appreciated the fact that many of the Maori members had “accepted God’s power as the simplest thing in the world. In the matter of illness, they send for an elder and have him bless them, and that’s that. As a result they have wonderful manifestations of their simple faith.”<sup>12</sup> Matthew was often one of those elders who was called upon to heal the sick. In one journal entry, he recorded an experience he had with a boy that was severely injured after falling off a tree. The boy had been climbing the tree when he fell headfirst onto the hard ground. The boy’s mother hurried to call Elder Cowley and took him to the injured boy. Matthew, upon seeing the severe injuries, strongly encouraged her to call the doctor. She informed him the doctor was not in and that they did not need the doctor. “We don’t need a doctor. You fix him up,” she said. Matthew put his trust in the mother’s faith, left things to God and gave the boy the blessing. The next day, the child was out climbing the trees again.<sup>13</sup>

Not only was he of great benefit to individuals but to entire villages as well. One occasion found him going to an entire village afflicted with typhoid fever. He traveled all day by horseback until he arrived at night to the river bank opposite the village. Once there, he was ferried across to the village, where he administered to everyone in it. “I walked fearlessly with my head erect, impelled by the priesthood of God which I held. In each of these homes, I left the blessings of heaven and I laid my hands upon the sick.”<sup>14</sup> He returned on horseback the same night so as to be able to resume his work at dawn the next day.

*He sang their chants and songs, danced their dances. Their customs were his customs. Their language was his, and their simple childlike faith was his kind of faith. He never lost the zest for living he acquired among his Maori friends.*

His mission was permeated with such experiences and they became the hallmark of his five years in New Zealand. As the end of his service drew near, the accounts of those experiences became the substance of his letters home which were peppered with the names of people and places that had left sacred impressions on the young elder. Many of the sentences, it seemed, contained more Maori than English. His love for his mission grew along with the love for the native New Zealanders. “He sang their chants and songs, danced their dances. Their customs were his customs. Their language was his, and their simple childlike faith was his kind of faith. He never lost the zest for living he acquired among his Maori friends.”<sup>15</sup> In one memo home, Matthew expressed a consuming love for the people

he had served and dreaded his pending release. Were it not for his family at home, he was quite willing to devote his life to “the interest of the Pacific Islanders; not only the Maoris, but the Hawaiians, Tahitians, Samoans, etc.”<sup>16</sup>

Upon arriving in Utah, after his five-year mission, Matthew began his studies at the University of Utah. He



completed his pre-law requirements and was accepted to the law school at George Washington University in Washington, D.C. Law school wasn't the only thing on his mind during his years in Washington. While at the University of Utah, Matthew had also met Elva Taylor. They were separated for a year while he studied law, but were eventually married. The couple settled in Washington, D.C. where Matthew went to work for U.S. Senator Reed Smoot from Utah. After gaining a few years of valuable experience with the senator, Matthew moved his family to Utah, where he established his own practice.

In 1938, Matthew was working on a case involving an oil company from Wyoming. It was the most important he had ever had in his office and would have garnered a very lucrative fee. The fee would have left him in a comfortable financial situation for quite a few years. While finishing the case, Matthew received a call from the office of the First Presidency of the Church asking him what he thought about returning to New Zealand. Matthew replied, "I am not thinking anything about it. If I am called, I will go, if I am not called I won't."<sup>17</sup> Two days later, he received a call to serve as president of the New Zealand Mission. He left his practice and the lucrative oil lawsuit to a friend and never received the smallest part of the fee. He and his wife packed up their daughter and their belongings and were soon off to New Zealand where they would preside for eight years. Matthew never regretted his decision. He said "I never received the big fee that I had hoped to get. [But] I was out in New Zealand sleeping in houses with [dirt] floors, working among the people that I loved with all my heart."<sup>18</sup>

In New Zealand, President or *Tumuaki* Cowley, as the Maori's called him, seized every chance to "succor the weak, lift up the hands which hang down, and strengthen the feeble knees."<sup>19</sup> His wife Elva, recalls that early on in the mission, she was speaking with her husband about their new call when he told her, "Darling, if you want to be a successful missionary, you must love people. It is so important to love. Open your heart to their needs and problems. Accept them as you find

them. Make them feel your love for them."<sup>20</sup> President Cowley did just that, and his love for the people of New Zealand was the driving force behind all his work as mission president. It also made the rigorous demands on his time much easier.

*If you want to be a successful missionary, you must love people. It is so important to love. Open your heart to their needs and problems. Accept them as you find them. Make them feel your love for them.*

His work of succoring the weak often involved the healing of the sick and afflicted and giving courage when needed. Many struck with ailments ranging from leprosy to infertility sought his healing hand. On many occasions, he trusted that even though he felt unworthy, the faith of those he was to heal would allow him to serve as a tool through which heaven could work. In a General Conference discourse, Elder Cowley told the story of a particularly challenging request from a couple from New Zealand. He recounts that a father brought his eight-month-old boy to him and asked for *Tumuaki* to give the child a name and a blessing.

When President Cowley asked the name of the child, he was about to bless it when the father said, "While you are giving him a name, please give him his vision. He was born blind."<sup>21</sup>

President Cowley was floored by the unexpected request. The father said to *Tumuaki* Cowley, "You have the authority to give this child a name and a blessing, and you have the authority to give it its vision."<sup>22</sup>

President Cowley went on to say, "I was overwhelmed. I was doubtful, but I knew that within . . . that Polynesian [brother] there was the simple faith of a child. A faith not beclouded by psychology or any of the learning of men, but a simple faith in God."<sup>23</sup>

Years later, after Elder Cowley's death, his wife was visiting New Zealand on a missionary tour when she arrived at a town called Porirua. The bishop of the ward approached and said, "Sister Cowley, I am going to call on you to speak. When I do, you go over to that young man on the bench, take hold of his hand, and march up to the microphone. He was the one your husband blessed with his sight when he was a baby."<sup>24</sup> Sister Cowley recalls, "I squeezed his hand and told the story. I don't think there was a dry eye in the room. The young man was strong,



Elder Cowley encouraged education among the Maori people. He played a significant part in the establishment of the Church College of New Zealand.

Photo courtesy of Church Historical Department-Archives Division.



handsome, and a good boy—one of God’s miracles.”<sup>25</sup>

Perhaps one of President Cowley’s greatest talents was his ability to see the greatness within each individual. He genuinely appreciated the faith of those he served and used their example to buoy his love of man and God. He would use experiences he had with many of those people in his talks to teach important principles.

While speaking on sacrifice in one general conference, he told of a visit he had with his ‘mother’—an elderly lady whom he had known while first serving in New Zealand. While first there, she called him her son and when he returned as mission president, she affectionately called him ‘father.’ She lived in a remote area and President Cowley sought her out on one visit. He went to the back of her small house to find her. Elder Cowley recounts: “She was out in her back yard by her little fire. I reached forth my hands to shake hands with her, and I was going to rub noses with her and she said: ‘Do not shake hands with me, father . . . not yet.’ Then she got on her hands and knees and crawled over to her little house. She lifted up [a] spade and crawled off in another direction. She finally arrived at [a] spot and started digging down into the soil with that spade. It finally struck something hard. She . . . lifted out a fruit jar. She opened up that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be money. In American money it would have been equivalent to one hundred dollars. She said, ‘This is my tithing. Now I can shake hands with the priesthood of God.’ I said, ‘You do not owe that much tithing.’ She said, ‘I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again.’ And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks, and as I left her, I asked God in my heart to bring down upon me a curse if from that day henceforth and forever I did not return to God his one-tenth of all that should ever come into my hands.”<sup>26</sup>

President Cowley would preside over the New Zealand Mission for eight years. They were particularly difficult years, for World War II was raging around the globe. During his tenure, all the foreign missionaries were called home, leaving President Cowley to preside alone and train new leaders in their callings. This initial difficulty, however, proved to be a blessing in disguise. With local leadership trained, the mission and branches grew as never before. He was able to influence others to strive for excellence, not only in their personal lives, but in all associations. When the time drew near, President Cowley and his family felt how difficult it would be to leave New Zealand. He said that he knew that once the family was home, they would miss New Zealand and its people perhaps even more than they had missed Utah while on their mission.

The family returned home to Utah in October of 1945. President Cowley started putting together the parts of his old law practice and was busy settling his family into their new life. They had been home only a few days when they attended the October General Conference. At the conference, Sister Cowley was sitting with the wives of mission presidents when she heard her husband’s name called as the newest member of the Quorum of the Twelve. “When he gave his response to the call, which expressed his humble spirit, his desire to be forgiven of any imperfections or offenses to anyone, and his love for the gospel, his church, his God, and his fellowman, people’s hearts were touched.”<sup>27</sup>

The call to the Quorum of the Twelve gave Elder Cowley an even greater chance to bless the lives of people everywhere. One of his first assignments was to serve as president of the Pacific Mission, which included Hawaii, Tonga, Samoa, Tahiti, New Zealand, Australia, China, and Japan. He was soon teaching the people, training the leadership and blessing the lives of the members. One of his first goals was to improve educational opportunities for Maori youth in New Zealand. Since his first mission, Elder Cowley noticed that many of the native youth lacked adequate educational opportunities. Elder Cowley noted that over half of the entire Maori population was under the age of twenty. He realized the great potential within these youngsters. He felt that if an education was provided for them, many would be able to improve their lot in life as well as the lives of others. There had been an agricultural college previously in New Zealand, but it had been severely damaged by weather and was closed for many years. After some study of how Church schools would function, he recommended that the Church build a new school in Hamilton. The school was soon started and was completed shortly after Elder Cowley’s death in 1953. Many of the school’s graduates became the leadership backbone of the Church in New Zealand.

Elder Cowley’s life of service was just one among many apostles’ lives who have walked the earth. Like other apostles, his life was a beacon to Christians everywhere. To him, faith was more than a mystical belief in an unknown being. It was a very practical, obtainable power that could fill people’s lives with miracles. He once taught, “Miracles are evidence of the efficacy of [faith], to bring [God’s] power and blessing to the children of men. Everywhere you go among the people, you see the blessing of the sick . . . blind . . . and deaf. [God] wants us to do his work for him, and if we don’t do it, it isn’t his fault. It is our own fault.”<sup>28</sup>

Throughout his apostleship, he used his faith to bless the children of men profoundly. Among the missionaries with whom he worked, he left a feeling that they could perform the same miracles he did. On one occasion he visited a leper colony in Molokai, Hawaii, and the missionaries who





Photo courtesy of Church Historical Department Archives Division

As the end of Matthew's missionary service drew near, his letters home were peppered with the names of people and places that had left sacred impressions on the young elder.

worked there. While there he spoke to a woman, now healed, whose face only a few days earlier had been ravaged by leprosy. She had been healed by two young elders who heeded his call for them to exercise their faith on behalf of the afflicted.

On many occasions, he would aid the leaders in the islands in the magnifying of their offices. Several times, the leaders were prevented from going to other islands because of the severe storms which would churn the ocean. More than once, members recall that he would gather them at the beach and pray for calm weather. Upon closing the prayer, the ocean was calmed and leaders were able to board the boats and fulfill their duties.

Elder Cowley brought back more than one from the brink of death. He reverently recalled a sacred experience in New Zealand where he accompanied an elderly leader to a home where the Relief Society sisters were preparing a member's body for burial. Upon arriving, Elder Cowley presided as the elderly leader and the deceased man's brother raised the man from the dead.

He accepted such signs and miracles as deeds that followed the faithful, no matter their office in the Church. He encouraged all members everywhere to cultivate a simple yet powerful faith that would lead them to know God's will, follow it, and trust it was for the best. He also warned members to not be so caught up in the things of the world where they would be unable to believe or dismiss the things of God as mere psychological effects or as sophisticated frauds.

Elder Cowley's assurance that God was a real being who wanted the best for his children and wanted them to return to Him was the driving force in the apostle's life. It gave him the ability to encourage others to make deep changes in their lives and gave him the knowledge that what he was doing was pleasing to a loving Heavenly Father. That assurance followed him from his mission to the end of his apostleship. It was while on assignment in Los Angeles that he gave his final witness as to the veracity of God's unchanging nature and man's unending potential. That night after visiting with his brother, Joseph, Elder Cowley was saying

his farewells to the family when his brother told him, "Matthew, you must take care of yourself. We want you to stay around a long time. We need you."<sup>29</sup> Elder Cowley smiled and replied, "What does it matter? Life is eternal."<sup>30</sup> Later that night in his hotel room, he passed away in his sleep. His wife remembers being scared and unsure of what to do. She ran across the hall where Elder Spencer W. Kimball and his wife were staying and called them. They all rushed to the bedside and knelt as Elder Kimball asked them to pray. Sister Cowley recalled, "He prayed for my husband. I knew that the Lord had taken Matthew, and that that's the way Matthew wanted it. I decided that I would rather make the greatest of sacrifices than have him unhappy. I can't describe my feelings, my heartbreak, my devastation, while returning on the train to Salt Lake, alone, with my sweetheart in a closed box. Half of me was gone. At the station, President J. Reuben Clark Jr., put his arm around me and said, 'Sister Cowley, what would you like for me to do for you?' I said, 'Bring him back.' 'There is nothing I would like to do more than that, if I could,' he said."<sup>31</sup>

In that sad hour, Sister Cowley trusted in that faith which would see anyone through the darkest of nights and guide them to the brightest of moments. It was the same faith that allowed Elder Cowley to perform miracles in the name of the Savior. It was the same faith which he encouraged members in the islands to have if they were to truly be happy. It was the very same faith, the faith that was based on the life and teachings of the Savior, that had guided Elder Cowley on one of his final trips in the islands. While on a plane going to Fiji, a storm hit and threatened the lives of all on the plane. Many feared it was the end. But, calm and faithful, Elder Cowley later described the danger with a few simple words which could have easily characterized his entire life's work. "I had no fear in my heart. I know that God looks after his own."<sup>32</sup>

1. Smith, Henry A. *Matthew Cowley, Man of Faith*. Salt Lake City: Bookcraft, 1954.

2. *Ibid.*

3. *Ibid.*

4. *Ibid.*

5. *Ibid.*

6. *Ibid.*

7. *Ibid.*

8. *Ibid.*

9. *Ibid.*

10. *Ibid.*

11. Cowley, Matthew. "Miracles." *Infobase Library*. 9 April 1999.

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12. Smith, Henry A. *Matthew Cowley, Man of Faith*. Salt Lake City: Bookcraft, 1954.

13. *Ibid.*

14. *Ibid.*

15. *Ibid.*

16. *Ibid.*

17. *Ibid.*

18. *Ibid.*

19. The Doctrine and Covenants 81:5.

20. Hinze, Brent and Sarah. "Faith and Loving Heart." *Ensign*, August 1983, 48-52.

21. Deseret Book Company. *Matthew Cowley Speaks*. Salt Lake City, 1954.

22. *Ibid.*

23. *Ibid.*

24. Hinze, Brent and Sarah. "Faith and Loving Heart." *Ensign*, August 1983, 48-52.

25. *Ibid.*

26. Deseret Book Company. *Matthew Cowley Speaks*. Salt Lake City, 1954.

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28. Smith, Henry A. *Matthew Cowley, Man of Faith*. Salt Lake City: Bookcraft, 1954.

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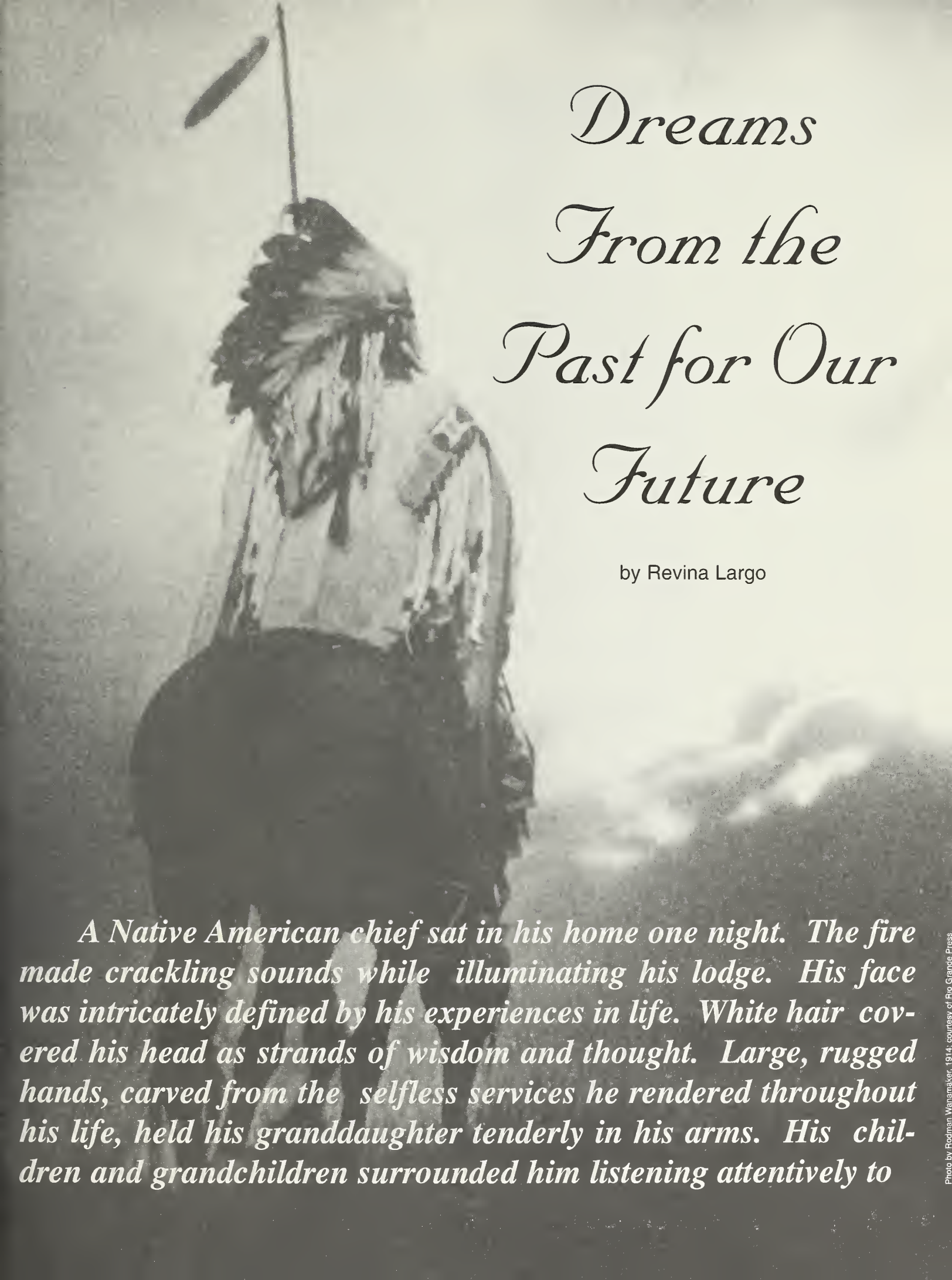
30. *Ibid.*

31. *Ibid.*

32. Deseret Book Company. *Matthew Cowley Speaks*. Salt Lake City, 1954.







# *Dreams From the Past for Our Future*

by Revina Largo

*A Native American chief sat in his home one night. The fire made crackling sounds while illuminating his lodge. His face was intricately defined by his experiences in life. White hair covered his head as strands of wisdom and thought. Large, rugged hands, carved from the selfless services he rendered throughout his life, held his granddaughter tenderly in his arms. His children and grandchildren surrounded him listening attentively to*



the words which he uttered from his lips expressing love, hope, strength, and courage. Today, with our modern conveniences such as televisions, lap top computers, and cellular phones, the words of our elders have fallen on deaf ears. When was the last time you spoke with an elderly person or listened carefully as one spoke? Do the words of our elders burn within our hearts or have they fallen to the ground like ashes? The words of our elders are deep in meaning, sincere, and beautiful.

An Ojibwa elder once said, "In the old days our people had no education. All their wisdom and knowledge came to them from dreams. They tested their dreams and in that way learned their own strength."<sup>1</sup> Despite their lack of a formal education, numerous Native American chiefs shared from their hearts hopes and dreams for their people.

Their speech was not casual. After much meditation, they expressed their love and visions for the future. This was especially true towards the end of the 19th Century when tribes were forced from their homelands onto reservations. At that point, tribal leaders could only hope that their people would survive.

One of the greatest chiefs from that time was Chief Joseph of the Nez Perce tribe. He once said, "When I think of our condition my heart is heavy. I see men of my race treated as outlaws and driven from country to country, or shot down like animals."<sup>2</sup> He made this comment as he humbly stood at Lincoln Hall in Washington, D.C. before leaders of Congress and diplomats to plead on behalf of his people their desire to return to their homeland. He went on to say, "Treat men alike . . . Give them an even chance to live and grow. I only

ask the government to be treated as all other men are treated. We only ask an even chance to live as other men live."<sup>3</sup> Chief Joseph surely made these comments as he thought about the future of his grandchildren and wanted them to have opportunities to succeed.

Having been confined to an Indian reservation, Chief Joseph shared the lament of his people. Day after day they were monitored by the U.S. military who put restrictions upon what they could or could not do. They no longer could roam the valleys like their ancestors before them, neither could they visit sacred places to receive strength and guidance. At Lincoln Hall, Chief Joseph makes his cry for simple freedom when he stated,

"Let me be a free man--free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself."<sup>4</sup>

Today, developments have been made within Native American tribes, but there continue to be many challenges. In spite of the developments in racial equality, racism continues to infest our society. Of this Chief Joseph states, "When the white man treats an Indian as they treat each other, then we will have no more wars. We shall all be alike--brothers of one father and mother, with one sky above us and one government for all . . . For this time the Indian race are waiting and praying."<sup>5</sup> Although Chief Joseph spoke of the experiences between the white man and his people, his words apply today in our society as they did when first pronounced.

While Chief Joseph spoke on equality and respect, there is another leader whose wisdom transcended beyond his time. Chief Manuelito of the Navajo tribe gave the following counsel to his sons who were on their way to Carlisle



Chief Joseph, of the Nez Perce tribe, was esteemed as one of the greatest Native American leaders.

Photo from historical collection of E. A. Birnstool, Los Angeles, California



Boarding School in Massachusetts. He stated, "My sons, when I was your age I was fighting the Americans with bows and arrows. Now both of us have changed, Americans and Navajos. I am no longer a war chief, but a peace chief. The Americans have many things which we must have in order to grow into a great people. To get them we must learn to read and write. So work hard in school that you may come back as peace chiefs and teach others."<sup>6</sup> Because school administrators sought to assimilate Indian students and attempted to destroy their culture, boarding schools proved to be detrimental to the Native Americans. Nevertheless, the fact still remains that Chief Manuelito strongly believed that getting an education was important.

Because of Chief Manuelito's foresight, subsequent leaders have incorporated his idea that the Native American youth need to obtain an education, to succeed in society and return to help their people. Furthermore, as we move into the 21st century, more of the leaders throughout Indian Country have realized this through their experiences of seeing how an education has been beneficial to individuals, families, and tribes. John R. Maestas, former director of Indian Education at BYU, once said, "Just as Martin Luther King had a vision for his people, we, the Indian people, also have a vision for our people. We still regard our number one need as education, for we know that it is only through education that Indian people will be able to succeed, be able to grow, and be able to develop."<sup>7</sup>

As we learn more about technology, we can better conserve our culture. Such was the perspective of former Navajo leader, Chairman Peter MacDonald, who said, "To preserve our heritage and to strengthen our heritage, we must make sure that our children receive an education that will enable them to compete in the Anglo world as well as



Chief Manuelito, leader of the Navajos, taught the importance of education.

Photo by Charles M. Ball, 1874

live in harmony in the Navajo world."<sup>8</sup> With the help of computers, we can preserve our culture's history, stories, and photographs, but one needs to be trained in how to use such a tool. One must understand the principles of economics in order to propose projects that could bring revenue to the tribe. Our grandmothers educated themselves on the various plants that provided the appropriate dye for their elaborate Navajo rugs. An individual must be educated in the way the human body functions and refer to this knowledge to care for the sick.

Chairman MacDonald goes on to say to the Navajo youth, "You, the young people of the Navajo Nation, bear a special responsibility. While the Council and I have responsibility of bringing about a better future for our people, it is you who are the future. We ask that you prepare yourselves for the leadership and responsibility which will soon be yours. We know that in only a few years the torch which we now carry must and should be passed to your hands."<sup>9</sup> The

choice is up to us, the future of our tribes, to receive an education and contribute to our people in any way possible. Some of us may never return to the reservation, but we owe it to our leaders to be good examples and teach others.

Realizing that the future would require hard work, Chief Running Bird, an Oglala Sioux, gave this counsel, "I am getting old now, and am getting up in years, and all I wish now at the present time is that my children shall grow up [to be] industrious and work, because they cannot get honour in the war as I used to get it—they can only get honour now by working hard. I can only teach my children that the way to get honour is to go to work, and be good men and women."<sup>10</sup>

Numerous Native Americans have earned college degrees and pursued a career. Dan George, a Salish from Canada, was fortunate to be involved in an acting career. He later came to be known as Chief Dan George for his exquis-



ite talent in portraying Indian chiefs in a way that had never been seen by Hollywood directors. Prior to his debut, many of the Western films usually portrayed Native Americans in a negative light and offered them few, if any, roles.

Dan was soon admired by directors and they sought him to play bigger roles. He was noted for moving his listeners to tears as he rehearsed his lines. Initially, Dan felt his acting abilities were inadequate. However, his wife, Amy, encouraged him and became his inspiration as he began to accept many other roles. Amy told him, "You're not going to do it for you. You're going to do it for us . . . for all the Indian people. You're going to show that we can succeed."<sup>11</sup> And so Dan pursued a short, but important acting career by bringing back integrity to the Native Americans in movies. One of the films he starred in that brought him much success and exposure was *Little Big Man* with Dustin Hoffman.

Because of his status as a celebrity, Dan accepted many

speaking engagements where his speaking ability also touched many hearts. In Canada he was well known for his famous Centennial soliloquy in which he states, "O, God in Heaven!--give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on. O, God! Like the Thunderbird of old I shall rise out of the sea; I shall grab the instruments of the white man's success--his education, his skills, and with these new tools I shall build my race into the proudest segment of society."<sup>12</sup>

While at a banquet in Yakima, Washington, Dan shared the following prayer in his remarks to personnel from the LDS Seminary, Institute, and Indian Placement programs. First he states, "I would like to say a prayer that once was spoken . . . all across North America by the tribes of our people. This was long before the white man came. *Oh, Great*



Photo by Ruben H. Arredondo.

Tacey Atsitty, from Kirtland, New Mexico, shared this tribute to her grandmother during the first SOAR '99 session (see related story on page 5). Tacey is Diné. She is of the Sleep Rock People Clan and born for the Tangle People Clan. Her maternal grandfather is of the Water Edge People Clan and her paternal grandfather is of the Yucca-fruit-strung-out-on-a-line People Clan. At an early age, Tacey was called upon to help care for her younger brother and sister. She is a senior at Navajo Preparatory School in Shiprock, New Mexico. She is a member of AISES and the National Honor Society. Learning about different cultures and attending leadership camps are two of Tacey's passions. She also writes poetry, drums, and sings.

## *Song of a great Nat'aanii - Shímásaní*

*by Tacey M. Atsitty*

*When I was a little girl I went to her home often  
And I sat next to her as she put everything away to take the time to teach me  
She taught me significant wisdom  
She taught me to be a Nat'aanii  
She taught me songs that she said would help me  
She told me to never lose the way  
And always have a prayer in my heart*

*And I can see her face in my mind while she taught me this first song*

*God be'awée' nishli  
Dóó koji' ashíil'a'  
Ni' bikáá' hogan sheinílá  
Shishchiinii éi bilgo*

*Shiilóos, shiighahgo yinaalgo  
yá'át'ééhgo yisháál  
Ásh't'i doo bee nashintin  
Áko bil yah ándeeshdáál*

*It has been so long since I have heard her voice  
but that does not mean I have forgotten the knowledge she has given me.*

*And I will remember those songs and those things that she has taught me  
And those things that she has taught me  
To become Yideeskaago Nat'aanii  
And I will forever thank her for it.*



*Spirit, whose voice I hear in the winds, whose breath gives life to the world, hear me. I come to you as one of your many children. I am small and weak; I need your strength and wisdom. May I walk in beauty. Make my eyes ever behold the red and purple sunset. Make my hands respect the things that you have made and my ears sharp to hear your voice. Make me wise so that I may know the things you have taught your children, the lessons you have hidden in every leaf and rock. Make me strong, not be superior to my brothers but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with straight eyes, so that when life fades as the fading sunset, my spirit will come to you without shame.”<sup>13</sup>*

There are many today who have fought through their trials and challenges and have been able to pursue their dreams. One can find a myriad of such individuals at Brigham Young University (BYU). Today, students may have had opportunities to come read some of the speeches of our past leaders. However, most remain in books on the shelves of our library. Nonetheless, as was the hope of our chiefs, current Native American students at BYU are aspiring to contribute to society and their people.

Rachel Canyon (Navajo) is from Navajo, New Mexico majoring in elementary education. She became interested in teaching through helping her mother with her special education class at a reservation school. Because of her love for learning and her curiosity, she wishes to pursue a career as a teacher. This desire was especially true when she would return to the reservation and saw there was a need “for people [who were] willing to stay, contribute, and be a part of the community.” From her experience on the reservation, Rachel has encountered teachers who have come to the reservation as a last resort or who, only after being on the reservation for a short time, decide it’s not for them and leave. Frustrated, Rachel feels that the students deserve better. Instead, reservation students should have access to teachers who plan on staying for a longer period of time, have an understanding of reservation life, and will contribute their best efforts in their classroom.

Hence, Rachel would like to return to Navajo, New

Mexico, and be a teacher. She sees herself offering a little hope to the students. She also wants to provide opportunities for students to learn and grow in other areas such as music and theater. Furthermore, Rachel wants to bring the community together in supporting their students who are beginning their educational experience. As a teacher, Rachel wants to “contribute and make a difference.”

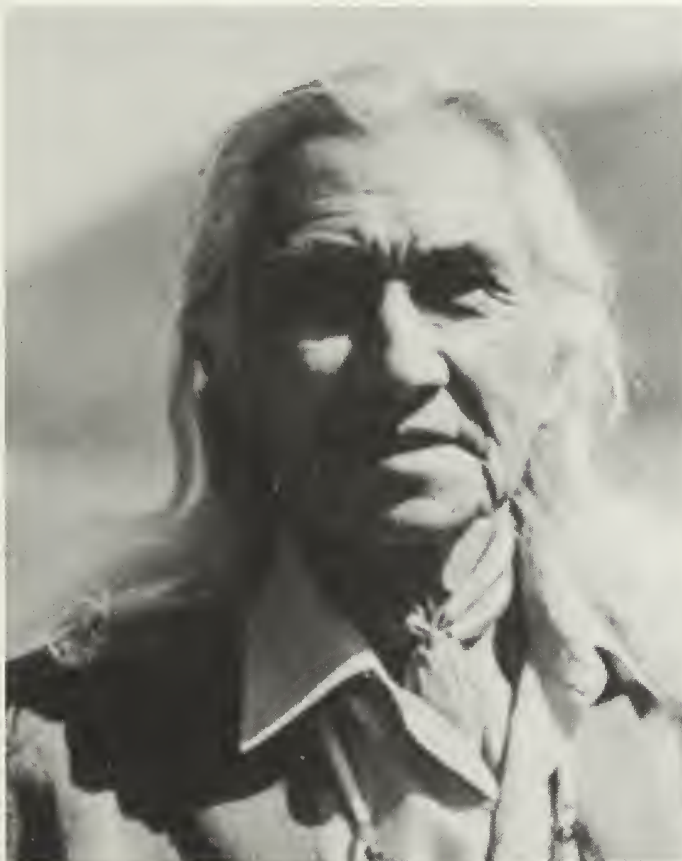
Our chiefs served as teachers throughout their lives. Their words were, fortunately, preserved for us. Granted, the translators and transcribers may not have written all that was said nor translated correctly the words which were spoken. Nonetheless, the encouragement of our chiefs have led someone like Rachel Canyon to seek an education and have the desire to return to the reservation and lend a helping hand to the youth and her community.

David Little (Navajo) from Prescott, Arizona, is majoring in microbiology. Education, according to David, has always been a part of his family. His grandfather served in the Navy and graduated from the University of New Mexico. His father and mother both graduated from BYU and his father continued on to medical school at Stanford University. As a result, David states, “I always knew I was going to go to college.”

Furthermore, David states, “One of the reasons why I’m here [attending BYU] is to help other people, but probably for my future family.” After completing his undergraduate studies, David hopes to enter medical school. He likes

research, especially issues regarding immunology. He has always wanted to be a physician and will follow in the footsteps of his father.

By following the admonitions of his leaders and family, David is taking advantage of the financial opportunities that are provided by the tribe to assist him in obtaining his college education. In reference to the efforts of past leaders, David comments, “We have a great legacy. They laid the foundation for us. Even though they didn’t have a lot of education, they had a lot of wisdom.” Spiritually, David feels that the chiefs were comparable to prophets. He states, “Some of these chiefs were almost like prophets . . . though they really didn’t have the priesthood, they had the Spirit with them. The Spirit helped



Dan George, a member of the Salish tribe, became a well-known Native American actor and was later named Chief Dan George.

Photo courtesy Eagle's Eye archives



them lay down the foundation for us.”

David hopes to one day return to the Navajo Reservation as a physician. Because he knows Spanish and served an LDS mission in Argentina, he would also like to travel to South American and offer his services there as well. By following the example of previous Indian leaders, David will utilize his knowledge to improve the lives of his people.

Adrian Jim (Navajo) is from Shiprock, New Mexico, majoring in political science with a minor in Native American studies. He hopes to collaborate his undergraduate studies with a law degree. By majoring in political science, he is learning the dynamics of different types of governments such as local, state, and national. With his education, Adrian will be able to assist tribes in legal matters that deal with their relationship to the government system. Through education, Adrian will have the opportunity to be a positive influence for Native Americans in the political arena.

Adrian comments that our chiefs “were a people struggling to maintain their culture, language, and identity.” Hence, they not only had much to say, but what they did say was important. The words that were recorded help inspire students, like Adrian, to live a life of service. Adrian says, “The words of our chiefs invokes in me that [education] is important. Education is the key and as we educate ourselves, one day we’re going to be able to help our people in a positive way.”

Finally, Cecelia Shirley (Cree) is from Vancouver, British Columbia, majoring in human biology with a minor in Native American studies. Cecelia also wants to pursue a career in medicine. Cecelia identified with the words of the chiefs that pertained to where she is in her life--getting an education. She admires our ancestors and is grateful for their words. She comments, “These are strong men of character and insight, especially for their time and ours. It’s wonderful that [their words are] written down.”

Attending BYU and studying biology has not come easy for Cecelia, but words from past leaders give her hope. Of



Chief Red Cloud was the leader of the Oglala Nation, which became one of the bravest Native American tribes in America.

Photo by David Frances Barry, 1854-1934

this she comments, “They had great dreams. Very, very important things that they saw [and] wanted all of us to know. It’s good to have something to hold on to, whether it’s the dreams of these chiefs or my family. There’s strength that can be found from those in our past.” From the encouragement of leaders, Cecelia has been able to persevere through her trials and hope for a time when she will be able to use her education and offer strength to her people.

Our chiefs only wanted to teach us all that was good and would help us to prosper. Many were in dismal circumstances, yet they had the courage to endure their trials. Amidst their afflictions, they were determined to fight for their dreams and, in the end, our future. Chief Red Cloud explains, “I am poor and

naked, but I am the chief of the nation. We do not want riches but we do want to train our children right. Riches would do us no good. We could not take them with us to the other world . . . we want peace and love.”<sup>14</sup>

The words of our elders are priceless treasures. The power that these words contain transcend the test of time and provide guidance and hope to those who read them. Wherever you find yourself in life, these quotes and many others can benefit you as you aspire to achieve your goals. May their words burn within your heart, as they have in mine. May we, as descendants of an honorable lineage, respect and revere our forefathers for expressing their love and hope for our future. Cherish their dreams in your heart that you may have the strength and vision of your ancestors to carry you forward to fulfill your destiny!

1 Nerburn, Kent. *The Wisdom of the Great Chiefs*. San Rafael, CA: New World Library, 1994.

2 *Ibid.*

3 *Ibid.*

4 *Ibid.*

5 *Ibid.*

6 Waters, Frank. *Brave Are My People*. Sante Fe, NM: Clear Light Publishers, 1993.

7 Maestas, John R. *Contemporary Native American Address*. Provo, UT: Brigham Young University, 1976.

8 *Ibid.*

9 *Ibid.*

10 Dixon, Joseph K. *The Vanishing Race: The Last Great Indian Council*. Glorieta, NM: Rio Grande Press, 1973.

11 Mortimer, Hilda. *You Call Me Chief*. New York, NY: Doubleday, 1981.

12 *Ibid.*

13 Maestas, John R. *Contemporary Native American Address*. Provo, UT: Brigham Young University, 1976.

14 *Native American Wisdom*. Philadelphia, PA: Running Press, 1994.







## *Great Spirit Vision*

*by Neng Lao*

*Remember the rumble  
of Thundering hooves, O Father  
Stampeding the Plains--vastly green  
in my youth*

*Bows at the ready  
The warriors' arrows singing sweetly  
into the blessed Hides  
O Great Joy!*

*But lo . . . ! the horizon's crimson dawn  
hail'd the bugle's call  
Echoing through the valley--so green no more  
and the trampling wheels come forth  
Ever rolling . . . rolling . . . ever on . . .*

*The white muskets slaughter'd all  
Frayed madness, true vice . . . no pride*

*O, Great Spirit!  
Where now, are the Plains' horned Majesties?  
Naught but Phantoms at my feet,  
Eternally silenced  
amidst the settled land*

*The reds are exiled  
Encompassed by all--the empty Spirits*

*Our cries--once hush'd, but no more . . .  
Reverberate  
Strong and Proud  
In the breeze*

*Our ancestors' chants reveal to us  
a Vision*



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EAGLE'S EYE MAGAZINE  
WSC 1320  
Provo, UT 84602





December 1999

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